

# UPADESA SARA



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*Chanting by  
Swami Paramarthananda*

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*Video by  
Swami Tejomayananda  
Jacksonville, Florida  
2005*

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***By Ramana Maharishi***

# INDEX

S. No.	Topic	Page No.
I	<a href="#">Introduction</a>	1
II	<b>Class Notes</b>	
(1)	<a href="#">Verse 1</a>	4
(2)	<a href="#">Verse 2</a>	6
(3)	<a href="#">Verse 3</a>	8
(4)	<a href="#">Verse 4</a>	11
(5)	<a href="#">Verse 5</a>	13
(6)	<a href="#">Verse 6</a>	18
(7)	<a href="#">Verse 7</a>	20
(8)	<a href="#">Verse 8</a>	22
(9)	<a href="#">Verse 9</a>	24
(10)	<a href="#">Verse 10</a>	26
(11)	<a href="#">Verse 11</a>	28

S. No.	Topic	Page No.
(12)	<a href="#">Verse 12</a>	31
(13)	<a href="#">Verse 13</a>	33
(14)	<a href="#">Verse 14</a>	39
(15)	<a href="#">Verse 15</a>	43
(16)	<a href="#">Verse 16</a>	47
(17)	<a href="#">Verse 17</a>	49
(18)	<a href="#">Verse 18</a>	52
(19)	<a href="#">Verse 19</a>	55
(20)	<a href="#">Verse 20</a>	59
(21)	<a href="#">Verse 21</a>	65
(22)	<a href="#">Verse 22</a>	70
(23)	<a href="#">Verse 23</a>	74
(24)	<a href="#">Verse 24</a>	80

S. No.	Topic	Page No.
(25)	<a href="#">Verse 25</a>	82
(26)	<a href="#">Verse 26</a>	84
(27)	<a href="#">Verse 27</a>	86
(28)	<a href="#">Verse 28</a>	89
(29)	<a href="#">Verse 29</a>	90
(30)	<a href="#">Verse 30</a>	93
III	<a href="#">Video Duration</a>	-

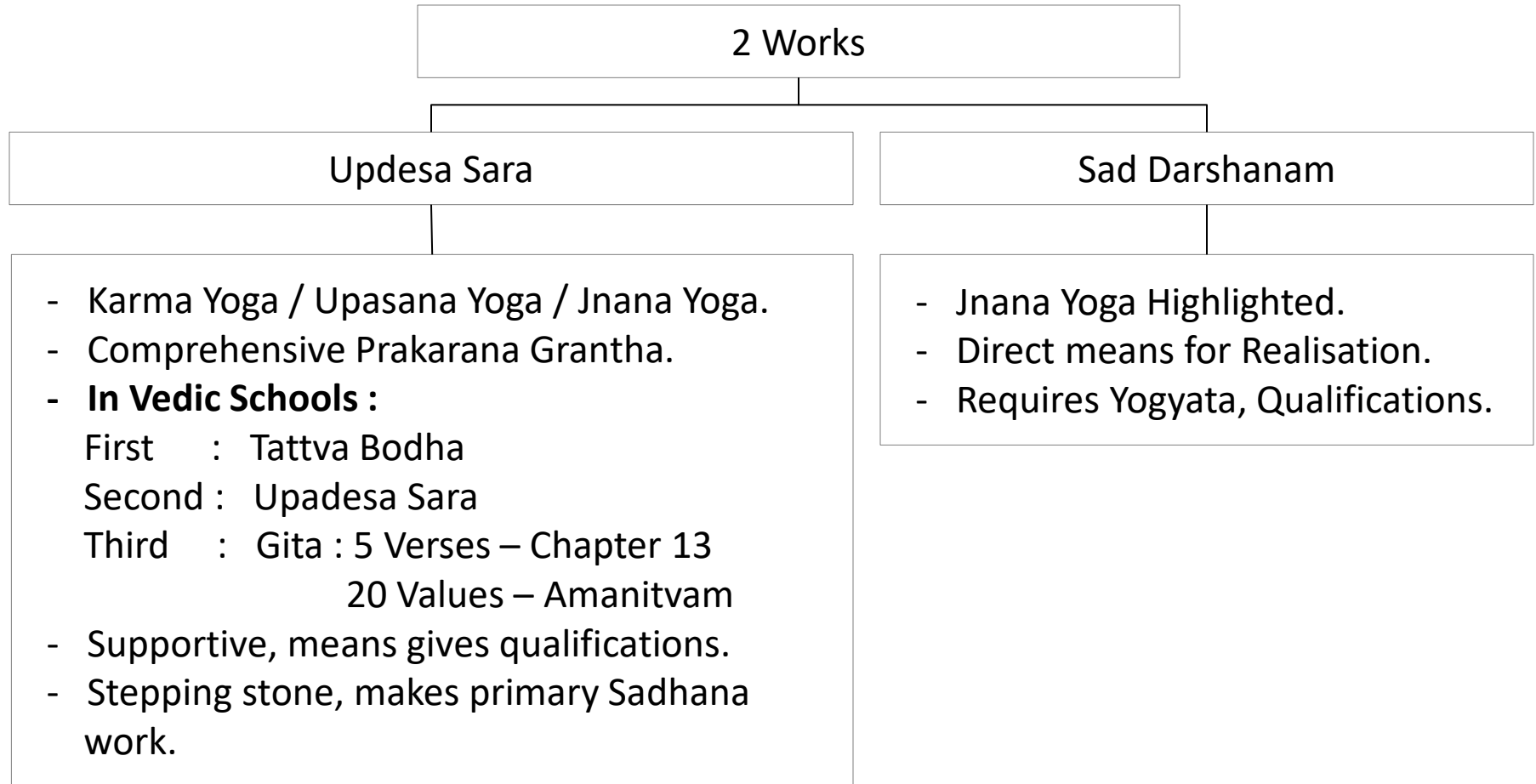


# **INTRODUCTION**



## Introduction

- Author – Ramana Maharishi, 30 Verses.



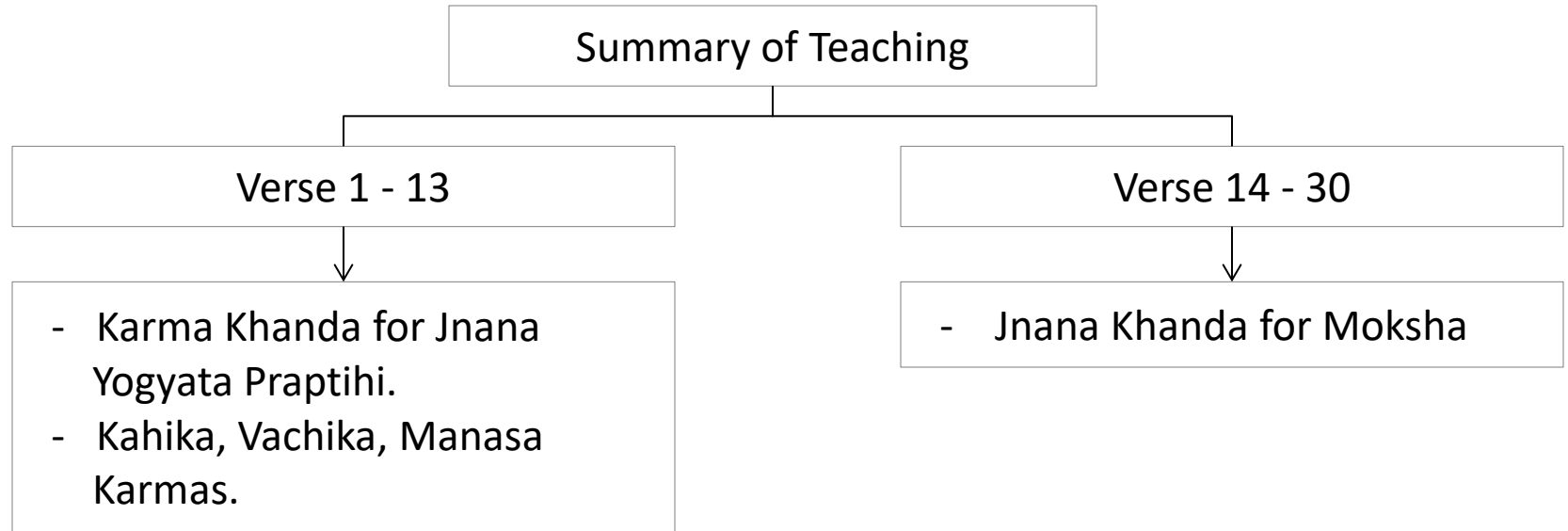
- Written on request of Tamil scholar, composer, devotee called Muruganar.
- In this work he wanted to glorify Leelas of Lord Shiva in Puranas.

## Story :

- Karma Khanda in Yagashala, doing ritual thinking everything possible to be gained by rituals. Nir-Ishvara Vadis, No God required, Moksha is reaching heaven.
- Lord Shiva wanted to educate them. Appears as Brahmachari Bhikshu as wives in the house.
- Lord Shiva asks Vishnu to appear as enchanting women to distract Rishis.
- Wives got enchanted by Bikshu – Vishnu and husbands wanted to perform Yaga with magic spell to destroy lord Vishnu.
- Rishis had great powers, knowledge, could not handle slim Brahmachari. Humility comes like in Keno Upanishad, Rishis defeated, Surrender to Bikshu, takes Shiva form. Teaches limitation of Karma – which helps in spiritual growth.
- Beyond that come to Atma Jnanam for liberation.
- Shivas teaching to Karma Khanda Rishis in forest called Daruka Vanam in western Region – Shiva Risaya Samvada.
- Only Upadesa by Maharishi, Shiva Darukavana, Shiva Upadesa Sara.
- Original work in Tamil called “Updesa Undipara” .
- Undipara is a type of composition.
- Translated by Ramana in Telugu, Malayalam, and Sanskrit.
- Sat Darshanam in Tamil translated to Sanskrit by Vasishta Muni.

## Gita :

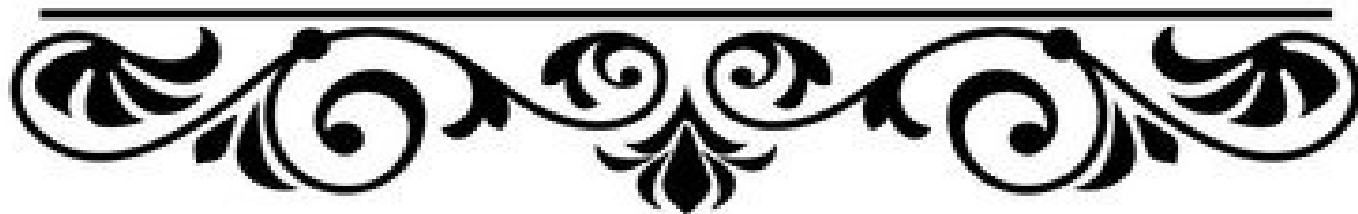
- Anushtup Metre – 8 letters / line, here 5 letters per line.

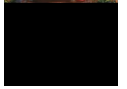






# **Class Notes (Verse 1 to 30)**





कर्तुराज्ञया प्राप्यते फलम् ।

कर्म किं परं कर्म तज्जडम् ॥ १ ॥

kartur-ājñayā prāpyate phalam ।

karma kiṁ paraṁ karma tajjadam ॥ 1 ॥

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not; since) that action is inert. [Verse 1]

- Lord Shiva asks Mimamsakas – Is Karma really supreme?
- God has no place in Mimamsakas, Nir Ishvara Vadis.
- Whatever I want , I can get by action, work is everything to me.
- Is the ruler Supreme, or ruled Supreme?
- Lord is ruler of actions as he is the one who determines the result of actions.

5 factors in any action

Karta

Karanam

Karma

Karma Phalam

Karta Agnya

Doer

Instruments

Action

Result

- Lord  
- Dispenser of  
Result.

- Mimamsakas appropriate themselves the doership.
- Karta believes he is in control of every aspect of the action and can demand a certain result for a specific action to satisfy his desire.
- Past Karma plays an important factor for the doer. He gets only what he deserves, not what he desires.
- It is impossible for Karta to determine the result of actions.
- Only lord who is aware of circumstances involved in the action, is the dispenser of all results.

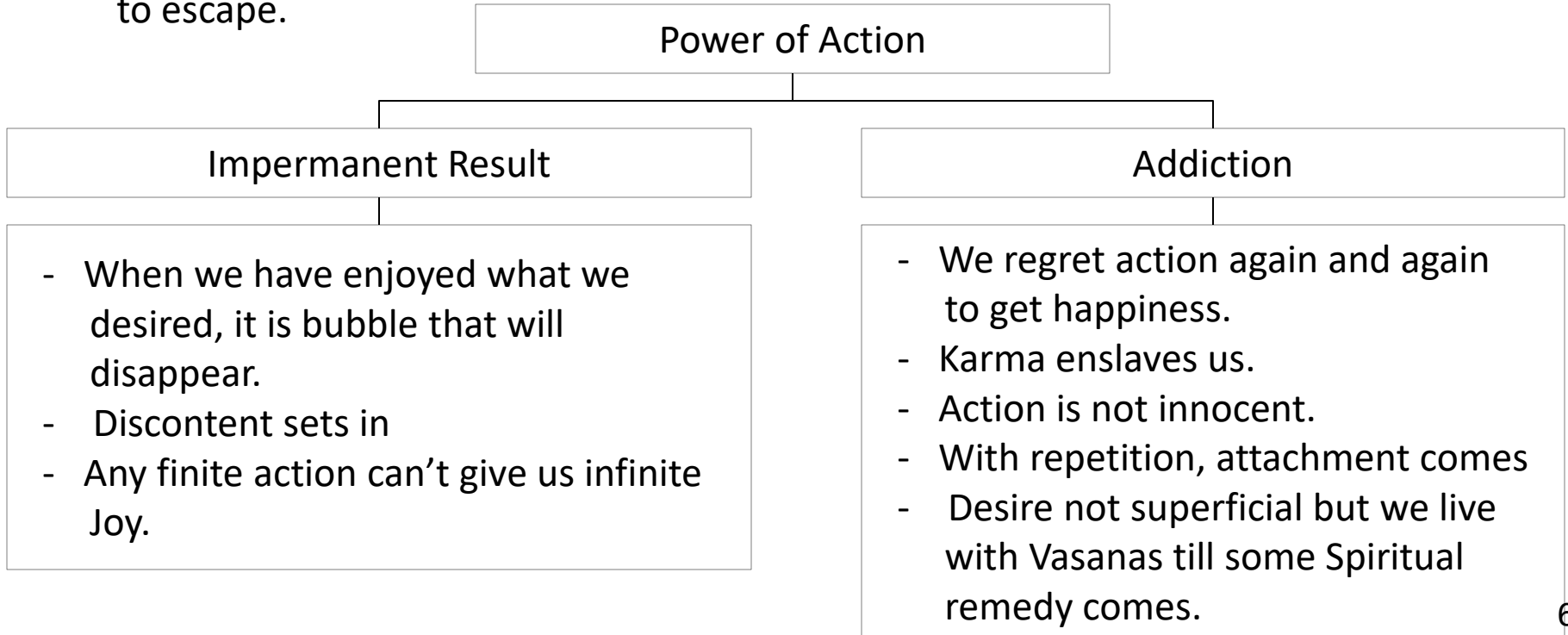
कृतिमहोदधौ पतनकारणम् ।  
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

kṛti-maho-dadhau patana-kāraṇam ।  
phalam-aśāśvataṁ gati-nirodhakam ॥ 2 ॥

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. [Verse 2]

### Barrier to progress :

- The desired results are produced for the enjoyment of the doer.
- The hidden result of the action is the power to bind us.
- Actions have the power to trap us into vicious circle from which it appears impossible to escape.



- Feverish activity accompanied by feverish anxiety leads us deeper into ignorance.
- What is the remedy for this vicious circle of Action – Result - Action?

### **Revision 1 and 2 :**

- Refutes Purva Pakshi – Karma – Secular or Sacred can never give liberation, it can also be obstacle to liberation.
- Karma has knack of making us extrovert.

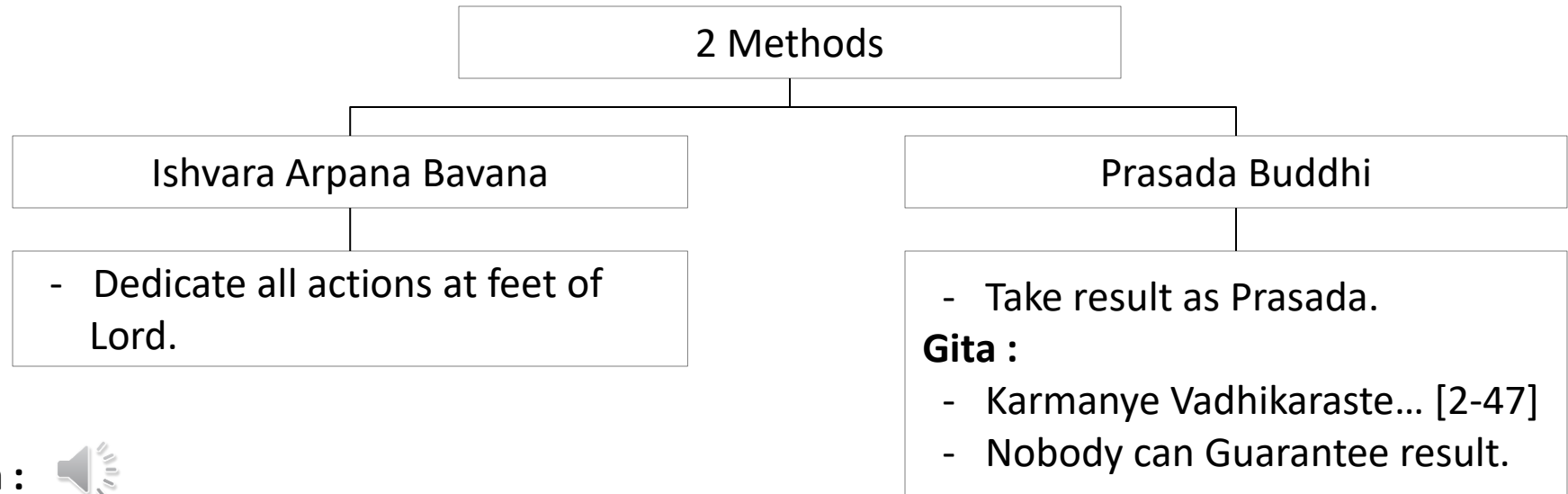
ईश्वरार्पितं नेच्छया कृतम् ।  
चित्तशोधकं मुक्तिसाधकम् ॥३॥

īśvar-ārpitaṁ necchayā kṛtaṁ ।  
citta-śodhakaṁ mukti-sādhakam ॥3॥

Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain Liberation. [Verse 3]

### Means to liberation :

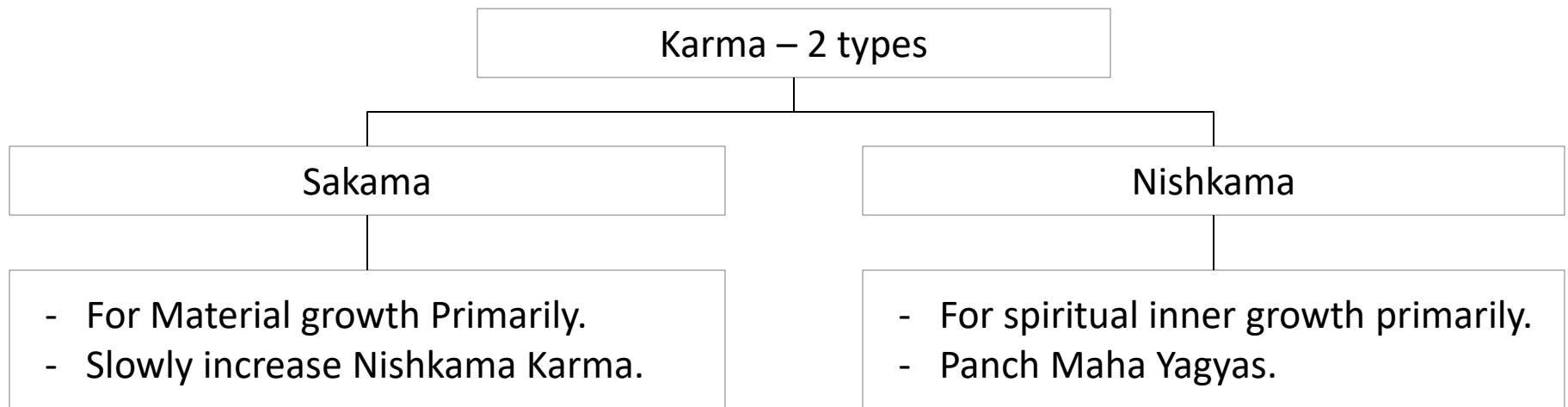
- Convert Karma to Karma Yoga for inner spiritual Growth.
- How to convert Karma into Yoga?



Gita : 

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]



- Slowly increase Nishkama Karmas.

**a) Ishvara Arpitam :**

- Offer all karmas to Lord.

**b) Na Ichhaya Kritam :**

- Done without attachment, not obsessed with external accomplishment.

**c) Chitta Shodakam :**

- Purify the mind by reducing Raaga – Dvesha which is powerful impurity of mind.

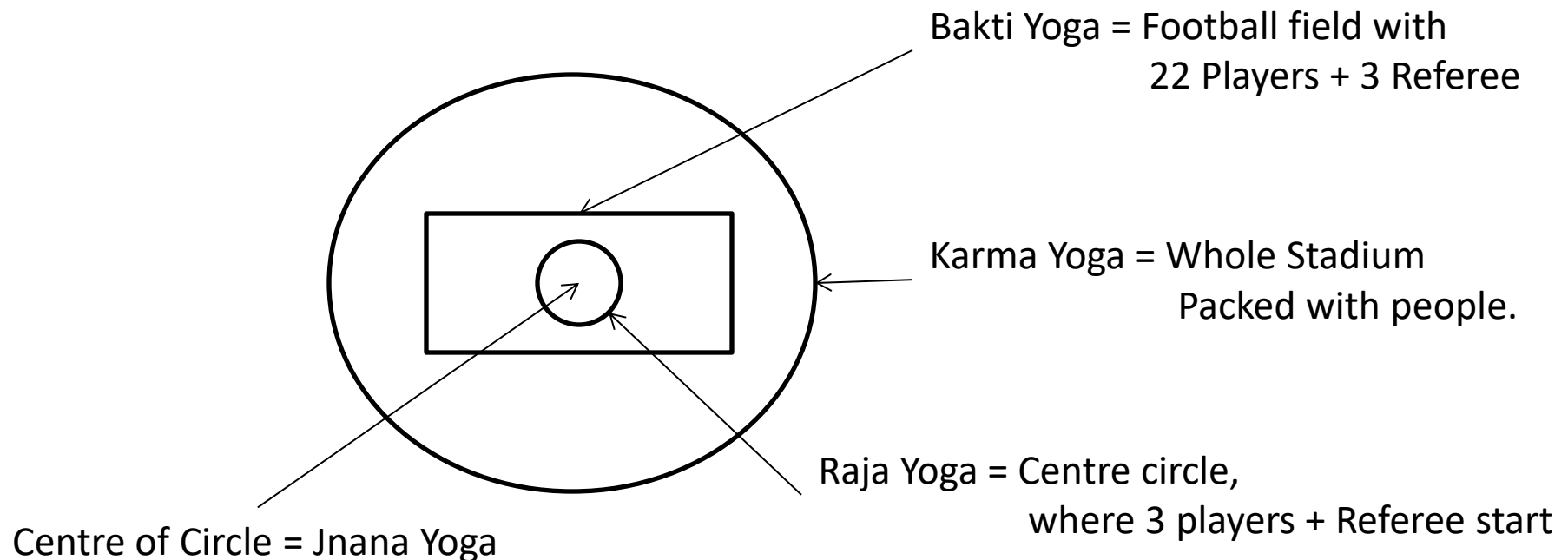
Raaga	Dvesha
- Attachment to world, expectations, this must happen.	- Aversion, this should not happen.

- Both are prime disturbers of natural shanti of mind and cause for stress, anxiety.
- Convert Raaga Dvesha to preferences of life.

Need this	Prefer this
- Causes Irritability	- Irritability goes, Ananyasaha. - Mental Relaxation.

#### d) Mukti Sadhakam :

- Once mind is purified of Raaga – Dvesha by Karma Yoga, it becomes favorable for Moksha, Mukti Sadhakam.
- Karma will not give Moksha, mind becomes favorable for Moksha.



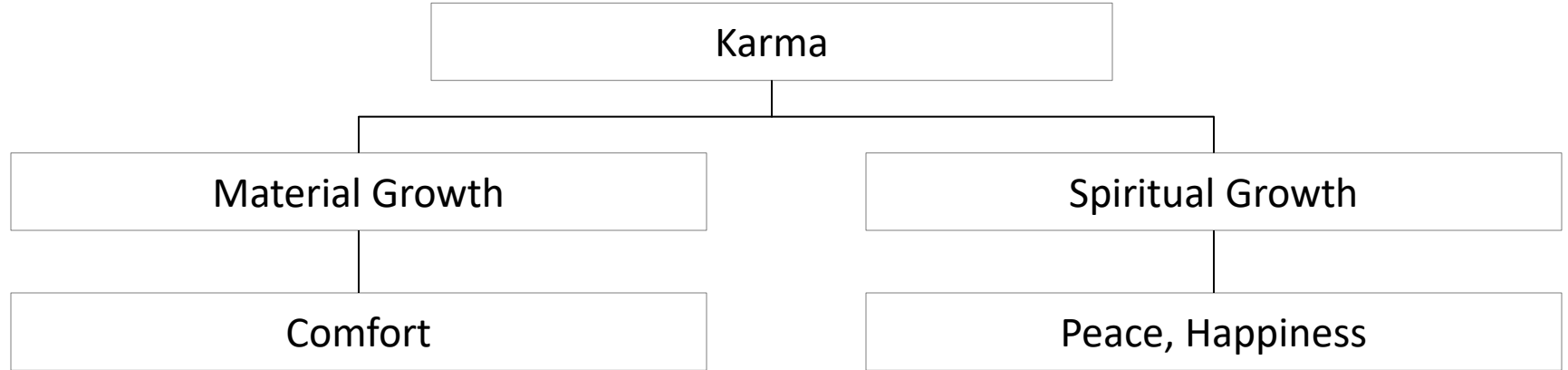


कायवाङ्मनः कार्यमुत्तमम् ।  
पूजनं जपश्चिन्तनं क्रमात् ॥४॥

kāya-vāñ-manaḥ kāryam uttamam ।  
pūjanam japaś-cintanam kramāt ॥4॥

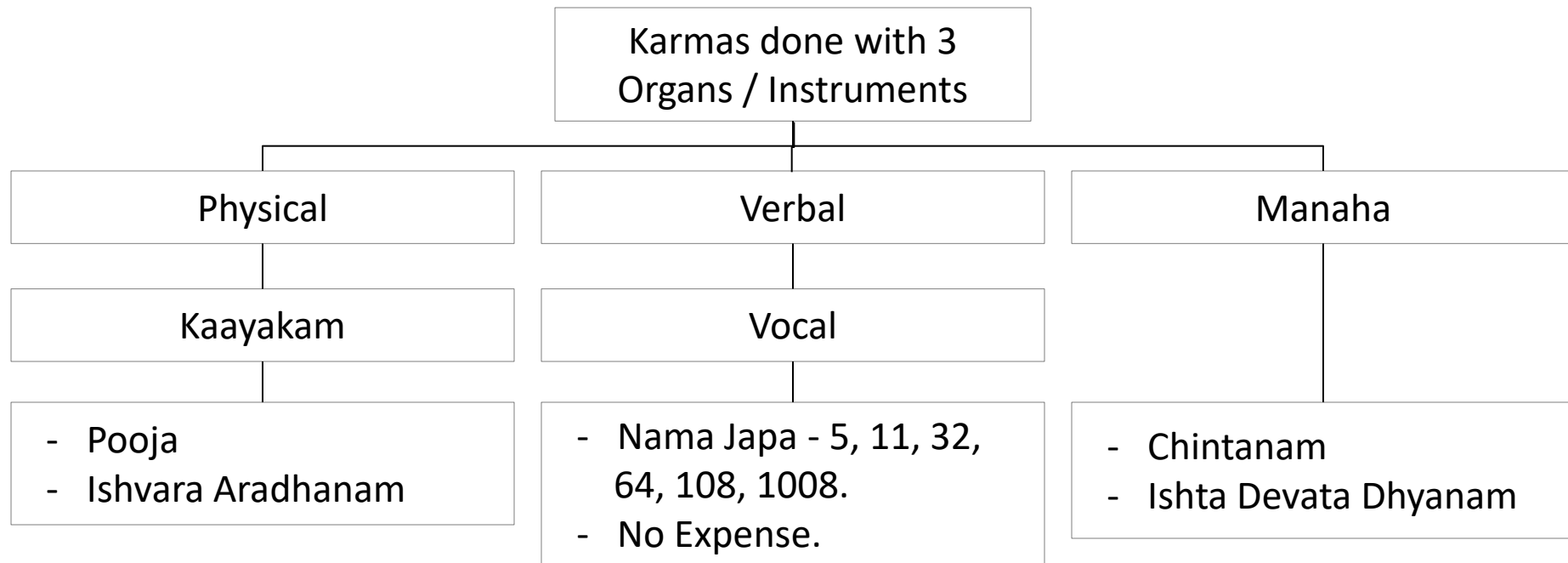
The actions done by the body – Puja (ritualistic worship of the Lord), the speech – Japa (chanting the name of the Lord) and the mind – Cintanam (contemplation) are serially superior to each other. (Japa is superior to Puja and contemplation to Japa). [Verse 4]

### Practice of Devotion :



- What are exclusive Karmas for inner Growth?

## a) Kaaya, Vaak, Manaha :



**What is the glory of 3 Karmas ?**

## b) Karyam Uttamam :

- Exclusively designed for inner growth.

## c) Poojanam, Japa, Chintanam Kramat :

- Rituals, worship, Chanting the name of lord, Contemplation are in order of superiority.
- Worldly benefits not aim of these 3 Karmas.
- Meant for Pratibandha Nivryartham purification of mind.

Verse 5	Verse 6	Verse 7 and 8
Puja	Japa	Dhyanam

जगत ईशधी युक्तसेवनम् ।  
अष्टमूर्तिभृद्देवपूजनम् ॥५॥

jagata īśa-dhī yukta sevanam ।  
aṣṭa-mūrṭi bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

### Puja Kahikam :

Grade 1	Grade 2
<ul style="list-style-type: none"> <li>- Compulsory.</li> <li>- Puja at home, offer flowers, Neivedyam, Namaskara.</li> <li>- Shiva Pancha Ayatana Puja, Daily Rudra Abhishekam.</li> <li>- Protection for home and family, Kavacham, example for next generation.</li> <li>- <b>Gita</b> : Yad yad Acharati... [3 – 21]</li> <li>- Sarve Bavantu Sukinaha.. Let all be happy, peaceful.</li> </ul>	<ul style="list-style-type: none"> <li>- For Chitta Shuddhi.</li> <li>- Lord invoked in picture, idol.</li> <li>- <b>Gita</b> : Chapter 7 to 11.</li> <li>- No world at all other than Ishvara.</li> <li>- Earth – Feet of Lord</li> <li>- Eyes – Sun, Moon</li> <li>- Head – Heaven</li> <li>- Mouth – Fire</li> <li>- Bladder – Oceans</li> <li>- Stomach – Good / Bad Jivas.</li> </ul>

### Gita :

यद्वादाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

Grade 1	Grade 2
<ul style="list-style-type: none"> <li>- Lord described in Dhyana Sloka with form.</li> </ul> <p><b>Vishnu Sahasranamam :</b></p> <ul style="list-style-type: none"> <li>- Megha Shyamam... [Verse 4]</li> </ul> <p><b>Vishnu Sahasranamam : Dhyana Sloka</b></p> <ul style="list-style-type: none"> <li>- Bhu Padav.... [Verse 2]</li> </ul>	<ul style="list-style-type: none"> <li>- God with 8 factors, facets.</li> <li>- Dakshinamurthi Stotram : Verse 9</li> <li>- Worship 5 elements as Lord.</li> <li>- Sun represents Luminous stars, galaxies.</li> <li>- Moon represents non-luminous planets, satellites.</li> <li>- 5 + 2 = Inert</li> <li>- One Puman = Sentient Jiva Rashis.</li> <li>- How to worship?</li> <li>- Pancha Maha Yagya – Service.</li> <li>- Feed 1 cow, 1 Tulasi.</li> <li>- Give more to world than what you take, Chinmaya Pledge.</li> </ul>

### Vishnu Sahasranamam :

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।  
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥ ४ ॥

meghaśyāmaṁ pīta kauśeya vāsaṁ śrīvatsāṅkaṁ kaustubhodbhāsitāṅgaṁ ।  
puṇyopetaṁ puṇḍarīkāyatakṣaṁ viṣṇuṁ vande sarvalokaika nātham ॥ 4 ॥

I prostrate before vishNu, the one Lord of the worlds, blue as the cloud and clothed in yellow robes. His chest is marked by the mole known as srivatsa. His body is resplendent with kaustubha gem. He is surrounded by holy persons. And he has wide eyes like lotuses. [Verse 4]

## Vishnu Sahasranamam : Dhyana Sloka

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे  
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।  
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः  
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pāḍau yasya nābhirviyadasuranilaścandra sūryau ca netre  
kaṛṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।  
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ  
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord vishNu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, gandharvas and daityas (demons)- all sporting in a charming way. [Verse 2]

## Dakshinamurthi Stotram :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्  
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं ।  
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṁsyanalo'nilo'mbaramahar nātho himāṁśuḥ pumān  
ityābhāti carācarātmakamidaṁ yasyaiva mūrtyaṣṭakam ।  
nānyatkiñcana vidyate vimṛśatāṁ yasmātparasmādvibho  
tasmai gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥ 9 ॥

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

**a) Jagat Eesahadhee :**

- Worship lord through the world.

**b) Yukta Sevanam :**

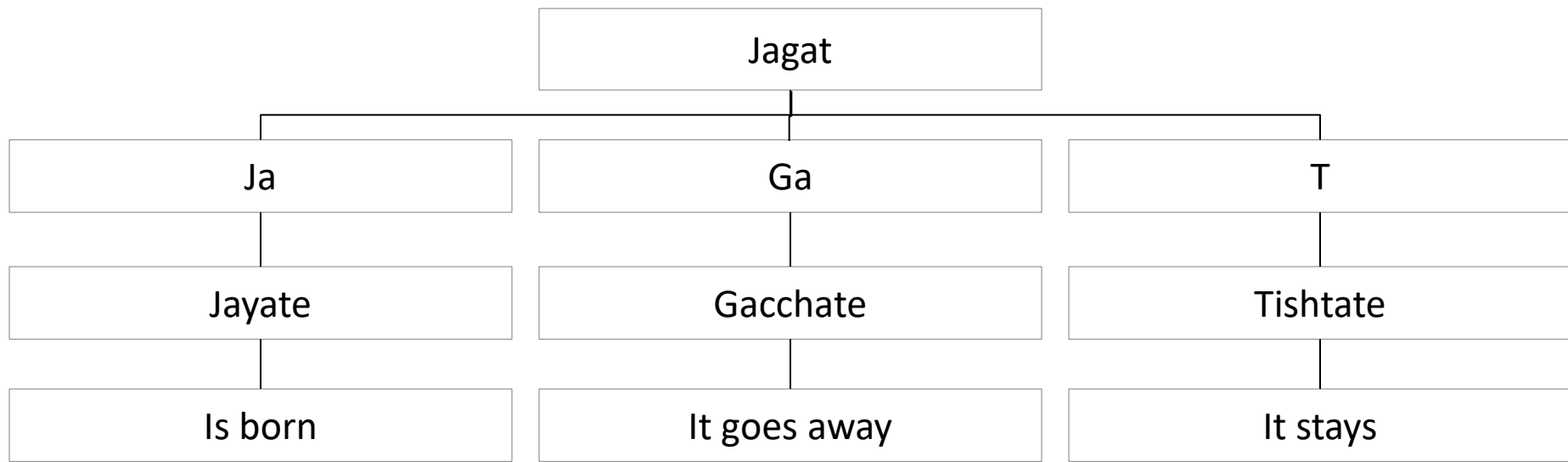
- Jagat Sevanam.
- Give time, Consoling words, Sincere prayer.
- Mere service not Puja, leads to arrogance, Expectations.
- Karma gives Phalam, because of attitude, Bhavana.
- I have no right to ask for Gratitude.
- As Karta you enjoy, not as future Bokta.
- With what Bavana you serve the world.
- Endowed with (Yukta) attitude (Dhee) that world is God.

**c) Ashta Moorti Bhrid :**

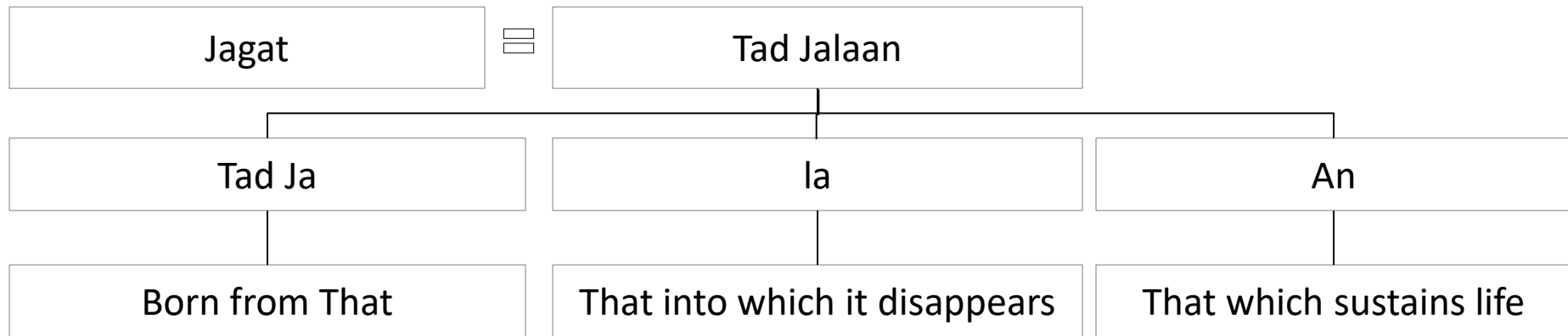
- 8 fold forms.

**d) Deva Poojanam :**

- Is worship of the Lord.



- World = What is born, stay, goes away.



## World :

- It is born from that, sustained by that, Disappears into that.

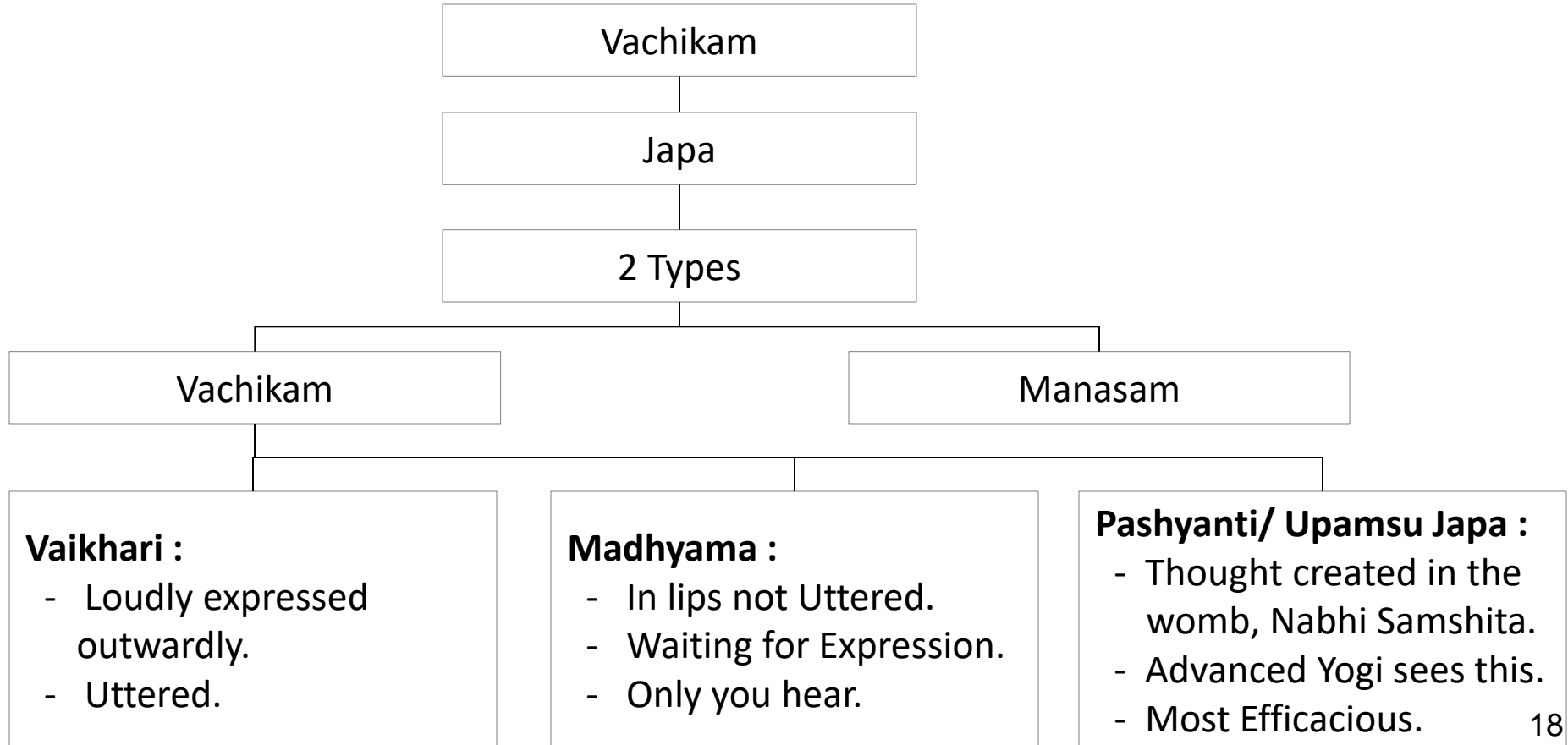
उत्तमस्तवाद उच्चमन्दतः ।

चित्तजं जप ध्यानमुत्तमम् ॥६॥

uttama-stavād ucca-mandataḥ ।

cittajam japa dhyānam uttamam ॥6॥

To chant or sing (the glories of the Lord) is good. But superior to that is the loud Japa and superior to that is soft Japa. Superior to soft Japa is Japa done by the mind. Mental Japa is the best (subtlest). [Verse 6]





- For mental Nourishment.
- Visualise diety and offer Namskara.
- Every Mantra has Shakti primarily hidden in it, more we repeat, more mantra will open.
- 6 Lakh Avritti per year.
- Avrutti is like depositing money in bank, Spiritual power deposit , draw on it during crisis.
- I surrender to the will of lord, accept whatever happens as per the will of lord.
- During Japa, focus on Shabda sound not on Devta or meaning, drawing spiritual power from Shabda.
- During Vedantic meditation give focus on silence after Mandukya Upanishad Study.
- From silence go to silence awareness, Chaitanyam.

**a) Uttama Stavaat :**

- It is good to glorify the lord.

**b) Uchha Mandatah :**

- Superior to glorification is loud Japa and silent Japa.

**c) Chittajam Japa :**


- Superior is mental repetition, born out of mind.

**d) Dhyanam Uttamam :**

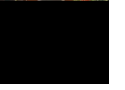
- Mental Japa is the best.

## Verse 7 & 8 :

- Contemplation – Dhyanam with duality.

Verse 7 : 

0:09:35



आज्यधारया स्रोतसा समम् ।

सरल चिन्तनं विरलतः परम् ॥७॥

ājya-dhārayā srotasā samam ।

sarala cintanam viralataḥ param ॥7॥

Uninterrupted contemplation (on the Lord), which is like a stream of clarified butter (ghi) and the flow of river, is superior to interrupted contemplation. [Verse 7]

### a) Aajya Dhaaraya :

- Like a stream of Ghee or oil poured from one container to another, it flows without a break.

### b) Srotasaa Samam :

- Like the flow of river.

### c) Sarala Chintanam :

- Effortless divine Ishvara association, uninterrupted contemplation.

### d) Viralatah Param :

- Is superior to Puja and Japa.
- Technical definition of meditation, Vijatiya Vritti Anantarita, Sajatiya Vritti Pravaha.

- Flow of similar divine thoughts unobstructed by dissimilar worldly thoughts.
- Sarvagya, Sarvashaktiman, Sarva Karma Phala Dhata, Svayam Prakasha Rupaha, Advityam, Tamah Parastat, inherent intelligence behind harmony of nature.
- Upadana, Nimitta Karana Ishvara.
- Children belong to God, given to me for my spiritual growth, lord alone takes care of all wherever we are situated.
- Saguna Brahma Vishaya Manasa Vyapara.

### Madhurashtakam :

अधरं मधुरं वदनं मधुरं  
नयनं मधुरं हसितं मधुरम् ।  
हृदयं मधुरं गमनं मधुरं  
मधुराधिपतेरखिलं मधुरम् ॥१॥

Adharam Madhuram Vadanam Madhuram  
Nayanam Madhuram Hasitam Madhuram |  
Hridayam Madhuram Gamanam Madhuram  
Madhura-Adhipater-Akhilam Madhuram ||1||

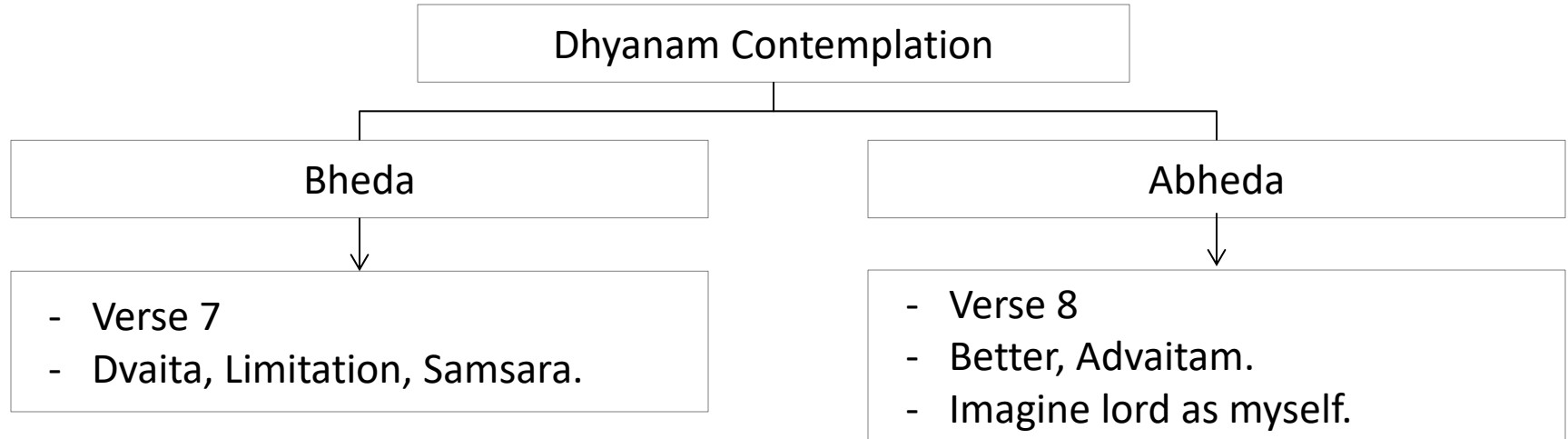
(O Krishna) Your Lips are Sweet and Charming, Your Face is Sweet and Charming, Your Eyes are Sweet and Charming and Your Laughter is Sweet and Charming, (O Krishna) Your Heart is Sweet and Charming and Your Walking is Sweet and Charming; Everything about You is Sweet and Charming, O Lord of Sweetness. [Verse 1]

भेद-भावनात् सोऽहमित्यसौ ।  
भावनाऽभिदा पावनी मता ॥८॥

bheda-bhāvanāt so'ham-ityasau ।  
bhāvanā-'bhidā pāvanī matā ॥8॥

Contemplation without duality that 'He is me' is considered as holy and superior to contemplation with duality (of the individual and the Lord). [Verse 8]

- Contemplation without duality.



#### a) Bheda Bavanat :

- Contemplation with Duality.

#### b) Sah Aham Iti Asau :

- He is me (Non-dual).

### c) Bhavana Abheda :

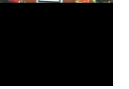
- Contemplation without duality.

### d) Pavanee Mataa :

- Is considered by Sruti to be more purifying than Puja and Japa.
- Abheda Upasana prepares person for Aham Graha Upasana.
- In the early stages, devotee addresses lord as mother, father, please protect me.
- Devotee feels separate from Lord.
- Bheda Upasana is stepping stone.

Soham	Bava
Saha	Aham
That Lord	I am

- Abheda Upasana is ideal Intermediary between Bheda Upasana and Advaita Jnanam.
- If I am not one with lord, God is not me. When the wave realises it is water itself, it has arrived at the truth.
- In Vedanta, one has to know I am God, Jivatma – Paramatma Aikyam to reach oneness and realize it as a fact.



भाव शून्यसद् भाव सुस्थितिः ।  
भावना-बलाद् भक्तिर-उत्तमा ॥९॥

bhāva śūnyasad bhāva susthitiḥ ।  
bhāvanā-balād bhaktir-uttamā ॥9॥

By the strength of the thought (He am I), firm abidance in the Existence Principle is gained which is free from all thought modifications. This is supreme Devotion. [Verse 9]

**a) Bhaava Shunya Sad :**

- Devoid of thought modifications.

**b) Bhava Susthitiḥ :**

- Established in existence principle.

**c) Bhavana Balat :**

- By the strength of thought – I am he.

**d) Bhaktih Uttama :**

- Is supreme devotion.
- Culmination of Bheda-Abheda Upasana is Samadhi, Abidance, Absorption, without thought of Division.
- Divisionless thought continues in the mind like a flickerless flame.
- Mind remains in Abheda Vritti to the exclusion of Bheda Vritti.

- Initially he entertains thought deliberately, Keeps on repeating Om Nama Shivaya...
- Mind repeats by momentum like in Akhanda Nama Rupa Bhajan.
- **Example :**  
Peddaled cycle runs with momentum.
- Lord not elsewhere, lord in me, I am in lord, he is myself.
- We cannot say God is outside, because outside is also in the world.
- We can not say God is inside either, because that would mean that the world was already there when he created it.
- So God is to be perceived as world itself.

### **Uttama Para Bhakti :**

- It is very sharp, full of power, full of potential state, there is no thought, no feeling.
- Very poetic verse, when thought Bavana thins out, purity gets established fully.



हृत्स्थले मनः स्वस्थता क्रिया ।  
भक्तियोगबोधाश्च निश्चितम् ॥१०॥

hṛtsthale manaḥ svasthatā kriyā ।  
bhakti-yoga- bodhāśca niścitam ॥10॥

It has been ascertained that the goal of the Path of Action (Karma Yoga), Devotion (Bhakti Yoga), Astanga Yoga and of Knowledge (Jnana Yoga) is the abidance of the mind in the heart (one's own nature). [Verse 10]

**a) Hrit Sthale Manah :**

- In the heart, the Mind.

**b) Swa – Sthatataa Kriyaa :**

- Is made to abide, the path of Action.

**c) Bhakti Yoga Bo :**

- Path of Yoga.

**d) Dhashcha Nishchitam :**

- Path.
- The mind is always thinking like a goat, which hops from tuft to tuft, without eating fully.
- Disturbed mind should abide in the heart with total peace.
- What is the acid test to know?



- I am growing in Sadhana? Manas Shanti - Mental Equipoise.
- Prarabda brings Varieties of problems to Vedanic student also.
- Need to maintain equanimity through the onslaught of Prarabda experiences.
- All Sadhanas have one Goal “Manaha Svataha”.
- Mind abidance in Atma is freedom from stress, strain, anxiety, concerns, insecurity.
- Our heart is Golkam, residence of our mind, Locus.
- Mind’s should abide in the heart not wander over.
- Check mind conditions early morning and before sleep.

Kriya	Bakti	Yoga	Bodha
Puja + Japa	Dhyana Samadhi	Pranayama	Atma Jnanam, Self Knowledge

Verse 10

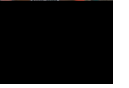
- Jeevan Mukti is peace of mind alone.

Puja, Japa, Dhyana, Samadhi, Pranayama	Jnanam
<ul style="list-style-type: none"> <li>- Give temporary relative peace (Apekshika Sukham).</li> <li>- 1<sup>st</sup> Aid.</li> </ul>	<ul style="list-style-type: none"> <li>- Gives permanent peace.</li> </ul>

## 5<sup>th</sup> Sadhana – Pranayama : Verse 11 and 12

Verse 11 : 

0:10:22



वायुरोधनात् लीयते मनः ।

जालपक्षिवत् रोध-साधनम् ॥११॥

vāyu-rodhanāt līyate manaḥ ।

jāla-pakṣivat rodha-sāadhanam ||11||

By the restraint of the Pranas or breathing, the mind becomes absorbed. This is a means of checking the mind like the net that is used to ensnare birds. [Verse 11]

### Restraint of Prana :

- 5<sup>th</sup> Sadhana “Yoga” – 2 Verses 11 + 12.

#### Pranayama – Vayu Rodhanam - Regulation

Puraka



Inhalation Prominent

Rechaka



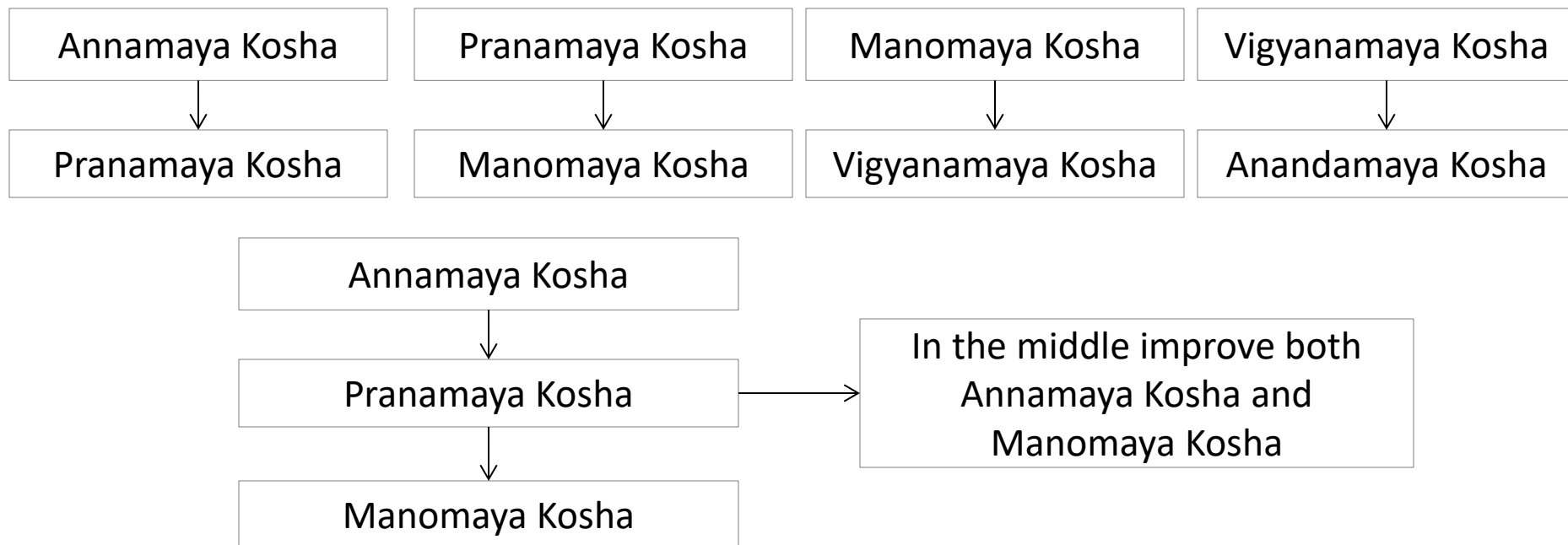
Exhalation Prominent

Kumbaka



Retention prominent

- Pranayama quietens the mind, reduces Blood Pressure, Changes Chemical composition in the body.
- Panchkoshas are inter connected.



**a) Vayu Rodhnaat :**

- By the restraint, Regulation of breath.

**b) Leeyate Manaha :**

- Quietens turbulent mind.

**c) Paksi Jalavatu :**

- Like the net used to trap birds.

Pranayama	Cage
- Mind without Pranayama, regulation wanders all over.	- Bird without cage, wanders all over.

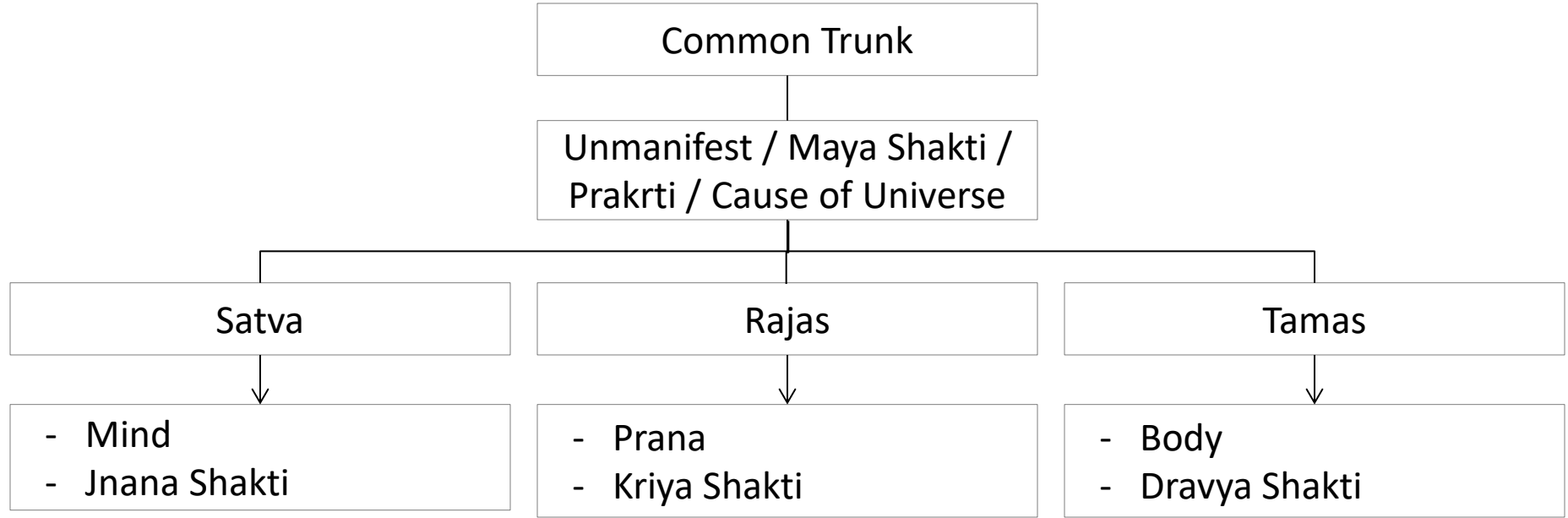
#### **d) Rodha Sadhanam :**

- It is the means to keep the mind in check.
- What is the logic for this regulation?
- Net traps the bird, does not kill it.
- Similarly mind is rendered quiet not destroyed.
- When the net is cut, the birds fly again into freedom.
- Similarly, Nature of mind is unchanged, it reasserts its restless nature.
- What Ramana recommends is Prana Vikshana, observing the breath.
- Mind is made to just observe the breath without enforcing any control.
- By following the route till lungs, mind gets quietened.

चित्तवायवश् चित्क्रियायुताः ।  
शाखयोर्द्वयी शक्तिमूलका ॥१२॥

citta-vāyavaś cit-kriyā-yutāḥ ।  
śākhayor-dvayī śakti-mūlakā ॥12॥

The mind and the vital airs are endowed with knowledge and activating power respectively. These are the two branches of the one basic power (of the Lord). [Verse 12]



**a) Chitta Vaayavah :**

- Mind and Prana.

**b) Chit Kriya Yutaah :**

- Are endowed with knowledge and activating force.

### c) Shaakhayoh Dvayee :

- These are two branches.

### d) Shakti Moolaka :

- Of one Maya Shakti.
- Why regulate mind through Prana?

Prana	Mind
<ul style="list-style-type: none"><li>- Grosser</li><li>- Control Easy</li></ul>	<ul style="list-style-type: none"><li>- Subtler</li><li>- Control Difficult</li></ul>

- Go from gross to Subtle.
- Prana controlled through drugs, smoking, Liquor has side effects.
- Pranayama has no side effects.
- Quiet state we get is called Laya, not a sign of spiritual progress.
- It is an inert state, one retains Consciousness unlike sleep.

लयविनाशने उभयरोधने ।

लयगतं पुनर् भवति नो मृतम् ॥१३॥

laya-vināśane ubhaya-rodhane ।

laya-gataṁ punar bhavati no mṛtaṁ ||13||

The absorption of the mind (manolaya) and the destruction of the mind (manonasa) occur by the restraint of both (the prana and the mind respectively). The absorbed mind comes back but never indeed the dead mind. [Verse 13]

## 2 Stages of Mind :

### a) Mano Laya :

- Temporary solution, relative.
- Go to potential state, Unmanifest condition.
- Quietens problematic mind in Nirvikalpa Samadhi.
- No change in nature of Mind.
- In death mind takes up a new body.

### b) Mano Nasha :

- Permanent solution.
- Achieved through Jnanam.
- Restlessness removed by educating it not to seek worldly objects.
- Inherent nature is attacked.

- Natural state of quietitude achieved.
- Partial destruction of habitual nature of restlessness takes place.
- Mind takes few steps towards god.
- When mind is totally destroyed by repeated understanding, yogi is on the brink of self realisation.
- Replaces problematic healthy, compassionate mind.

**Gita :** 

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving...  
[Chapter 12 – Verse 13]

- Confusions in mind go away.
- Destruction of ignorant mind is Mano Nasha.
- Mano Mithyatva Nishcayaha.

**What is subjective and Nonsubjective Mind?**

**a) Subjective Mind :**

- Mind takes itself to be the body.
- Bound to Samsara, worldliness.
- When it gets an impulse of desire, it projects as Kama, Krodha, Lobha, Moha, Madaha, Matsarya.



- A subjective element is thrown into the transaction of the mind.
- Everything is seen from the perspective of the ego object.
- What is the advantage to the ego is prompted and what diminishes its worth is rejected .

## **b) The Non – Subjective Mind :**

- Mind in Nasha state, No subject-ego, non reactive mind, destroys Samsara, first level of bondage with this world in terms of attractions and repulsions
- Sukham – Dukham destroyed, Raaga – Dvesha destroyed, Ego destroyed, Agyanam Ignorance destroyed.
- 5 Levels of destruction, old selfish desire state is dropped.
- Such a mind is liberated.

Laya	Nasha
<ul style="list-style-type: none"> <li>- Worm remains as worm.</li> </ul>	<ul style="list-style-type: none"> <li>- Worm becomes a butterfly liberated from its prison of Body and Mind equipment.</li> </ul>

- How to utilise the mind in Laya to make it like in Nasha?

**a) Laya Vinaashane, Ubaya Rodhane :**

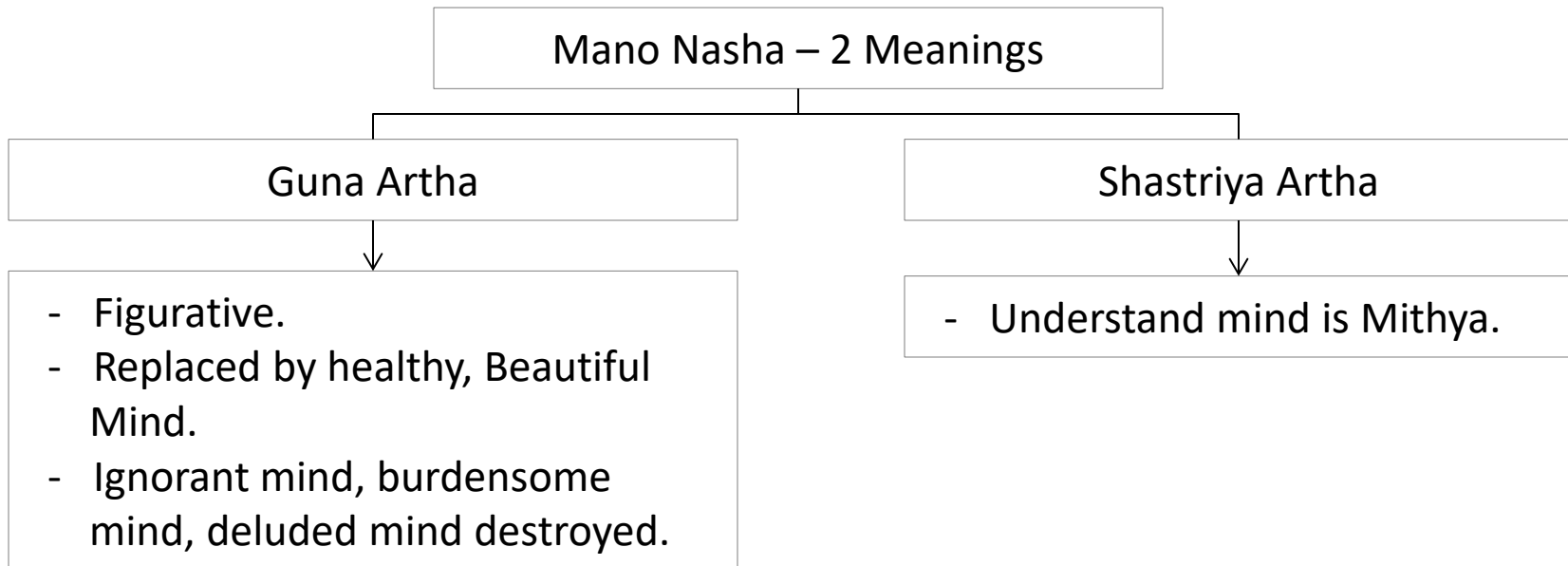
- Absorption and reduction of the mind.
- Problematic mind can be tackled in 2 ways, Laya and Nasha.

**b) Laya Gatam Punah :**

- Mind in Layam comes back again to give trouble.

**c) Bhavati Na – a – mritam :**

- Mind tackled by wisdom never comes back, it is converted to a wise mind.
- Mind seen as Mithya, Unreal.
- Mritam means Mithyatvena Nishchita – Falsified converted to paper tiger.



- When body, mind healthy, we don't feel its presence.

## Sahastriya Artha :

- In the wake of knowledge of Atma, Anatma understood as Mithya.
- Brahma Satyam, Jagan mithya, not worth counting.
- Sarvam Brahma Mayam Jagat, Atma Mayam Jagat.

Gita : 

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

Dakshinamurthy Stotram : 

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa drśyamāna nagarī tulyaṁ nijāntargataṁ  
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |  
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Entire world falsified including infinitesimal part of world – the mind.
- Anatma Prapancha Mithyatvam includes Sharira and Mano Mithyatvam.
- This understanding of unreality of mind is called Mano Nashaha.
- Jnani employs the mind but all the time he is aware that body, mind, world are Mithya.
- This is the inner difference between the attitude of Jnani and Ajnani.
- Using Pot, know that only clay was, is, will be.
- No substance called pot.
- Similarly no substance called “Jagat”, Brahman alone Satyam.
- Mano Mithyatva Nishchaya eva mano Nashaha.

प्राणबन्धनात् लीनमानसम् ।  
एकचिन्तनात् नाशमेत्यदः ॥

prāṇa-bandhanāt līna-mānasam ।  
eka-cintanāt nāśam-etyadaḥ ॥

This mind that gets absorbed by the restraint of the pranas gets destroyed by contemplation on that One (Reality). [Verse 14]

- Means to reach Liberation.

**a) Prana Bandhanaat :**

- By the restraint of Prana.

**b) Leena Maanasam :**

- The mind gets absorbed.

**c) Eka Chintanaat :**

- By contemplation on Atma.

**d) Naasham Iti Adha :**

- The mind gets destroyed.
- By practice of Pranayama.
- Mind is quietened by Vedantic Study.

### a) Leena Manasam :

- Mind quietened endowed with Sadhana Chatustaya Sampatti.
- Once mind Quiet, come to Jnanam.
- Mind in Mano Laya state is a great achievement w.r.t. a captive mind to Raaga – Dvesha.
- A laya mind is in inert state, does not possess the impulse to seek knowledge.
- Impulse comes from one's desire to know and realize God.
- How Jnanam take place?

### b) Eka Chintanam :

- By enquiry into Eka Atma, Nondual Atma, beyond time and place.

### Cult People :

- Interpret it as Maunam.
- Keep asking “Who am I”, knowledge will come.

Before	Now
- Ignorant Man, Turbulent Ajnani.	- Quiet, Silent, Ignorant Ajnani.

- Quiet man will not generate knowledge by itself.

### Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service;  
the wise who have realised the Truth will instruct you in  
(that) Knowledge. [Chapter 4 – Verse 34]



परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Go to guru and get Jnanam.
- Eka Chintanam – Traditional meaning – Sravanam / Mananam / Nididhyasanam, then Jnanam comes.
- In a quiet mind, reflect upon the self, Instrument is sharp, Focussed, put to use.
- A Laya mind has no Sajatiya Vijatiya Svagata Bheda, No difference outside and inside, Restlessness destroyed.
- Individuality dissolves by prolonged practice.
- Chitta Ekagrata called Dharma.
- We must bring in Shashtriya Mahavakayam and do enquiry to destroy ignorance.
- Otherwise we will come out of laya as the same idiot that went in, same old fool's paradise that we have been living in.
- What will Jnanam do?

## **Nasham Iti Adah :**

- Jnanam will inform me.
- “Brahma Satyam, Jagan Mithya”.
- Mind is unreal, mind will always be unreal, unreal can never touch me the real.
- This wisdom is called Mano Nashaha, making mind unreal, mind is falsified, understood as Mithya.

## **Steps :**

### **i) No chain of Ignorance**

- No attachment to worldliness, Joy, Sorrow, likes and dislikes, ego, Anartha Parampara – Lineage of calamity in Atma Bodha.

### **ii) No Samsara :**

- Worldliness does not bind the mind, like burnt rope.

### **iii) No Karma :**

- Karma loses its sting, freed from Karma.

### **iv) The mind is pure Consciousness**

- When restlessness is destroyed, it is called the Self.

### **v) The Mind is destroyed**

- Sugar not sugar when sweetness is removed.
- Mind not mind when mindness is removed.

### **vi) Utkrishta Yogi :**

- One who has destroyed his problematic mind.



नष्टमान्सोत्कृष्ट योगिनः ।

कृत्यमस्ति किं स्वस्थितिं यतः ॥

naṣṭa-mānasotkrṣṭa yoginaḥ ।

kṛtyam-asti kiṁ svasthitim yataḥ ॥

What duty is there for the exalted Yogi whose mind has been annihilated? None, since he has gained abidance in the Self. [Verse 15]

### State of Utkrishta Yogi :

- Mind is Mithya, does not affect me the consciousness.
- Rest of life is relaxed life.
- Mind and its conditions have nothing to do with my freedom or fullness.
- Mithya Vastu can not improve or Tarnish Satya Vastu.
- Characters on TV can't improve or bring down the quality of screen.
- Quality of mind has nothing to do with my freedom or Poornatvam.
- I was, am, ever will be free from body – mind instrument.
- I am successful in life.

### Example :

- Won 3 matches out of 5.
- Conditions of mind have no connection with my status of Jeevan Mukti.

### a) Utkrishta Yoginah :

- One who understands I am ever Poornaha, is called Utkrishta Yogi, Sthira Pragya, Jnana Nishta, Nashta Manasa, has falsified mind.

Mind	Atma
Vyavahrika Satyam	Paramartika Satyam

Gita : 

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४.२४ ॥

Alike in pleasure and pain ; who dwells in the Self ; to whom a clod of earth, a precious stone, and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise... [Chapter 14 – Verse 24]

One who remains after Laya

Unchanged

- Nikrishta Yogi
- Performs only Pseudo Samadhi.
- Has desire for name and fame.
- Lineage of calamity.
- Focuses on Chakras and gets powers, Siddhis
- Can interpret conversation between squirrels.
- If you want Namaskar do some Chamatkar.
- Don't get trapped in Siddhis.
- Signature of Discontent is desire.
- Ajnani does it for happiness.

Changes

- Utkrishta Yogi
- Annihilates Mind.
- Nothing more to be done by him.
- No discontent.
- Has found the fountain head of happiness.
- Jnani does it from the happiness of the self.

## The Sense of Duty :

- The sense of duty comes from a role that society gives us.
- Role is based on giving objective reality to what we are seeing in the world.
- Jnani has no sense of duty as a Jnani will know his true nature.
- Vidhi + Nisheda only for Ajnani.

### b) Krityam Asti Kim?

- Vyavahrika happenings do not taint Paramartika Satyam.

Gita : 

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यञ्श्चृष्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्चसन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

- No pressure behind Jnani.
- What Goal is to be accomplished by me in life.
- No pressure behind Jnani whipping him to activity.
- For normal human being, present never fulfilled, fulfillment after completion of every duty.
- What is Moksha ?
- Looking at yourself and declare Atman Eva Atmana Tushtaha.
- I am free and complete now.
- Why no more duty?

### **c) Swasthitim Yatah :**

- Abiding in his own Svarupam.
- Duties belong to Ahamkara which can never complete its duties.
- Person has transcended his mind by Advaita Jnanam, abiding in his nature.
- Svarupa Svasta Yataha.
- He has attained his Svarupam.



दृश्यवारितं चित्तमात्मनः ।  
चित्त्वदर्शनं तत्त्व दर्शनम् ॥

drśya-vāritam cittam-ātmanah ।  
citva-darśanam tattva darśanam ॥

The mind withdrawn from the objects sees itself as Consciousness and that is the vision of Reality (Self-realisation). [Verse 16]

- How Atma Jnanam takes place?

#### a) Chittam Drishya Vaaritam :

- Mind is turned away from external objects, turned inward.

Drishyam	Vaaritam
Objects	Mind turned away

- When mind turned away from external world, there are no more objective thoughts.

#### b) Chaitanyam Matram Avasishyate :

- What remains in the mind is pure consciousness without any object.
- Objectless consciousness alone remains.
- **Example :**

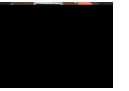
When all vacate a room, It is not emptiness but remaining space a positive entity, alone remains.

- It looks as though empty space, empty mind, blank mind.
- But it is a positive Entity, Real entity, Conscious entity.
- Kevala Sakshi Chaitanya Avasishyate.

- How do you know it exists?  
When mind is without objects, we are able to recognise mind is blank.
- Blankness of mind illumined by consciousness which pervades the mind.
- Blank mind is one in which no object is there, other than consciousness.
- Blank mind is not empty, the remainder Consciousness is our true nature, objectless, real nature.
- What is the nature of Consciousness? Not a part, Product...
- Remainder consciousness is 'I' Atma.

c) This claiming consciousness is Atmana Chitta Darshanam, Tattva Darshanam, our own Svarupam.

- This Consciousness is ever evident, no effort is required to know consciousness, No need to search.
- Searching done with help from Consciousness.
- Swayam Prakasha Chaitanyam, Aham Asmi is called Jnanam summarised in 3 verses, Verse 14, 15, 16 (Jnana Yoga).
- Verse 17 – 30 elaboration of Jnana Yoga, 6 Sadhanas – Puja, Japa, Dhyanam, Samadhi, Yoga, Bodha – culminates in mind without disturbance, called Atma.
- Mind now mistaken as real, it has to be converted to Mithya mind.
- Mano Mithyatva Nishchaya, is ultimate Goal.
- This is possible only on discovery of Adhistana Atma Chaitanyam, ultimate fundamental reality arrived by enquiry.
- Recognition of consciousness is recognition of real me.
- Witness consciousness principle exists which is ultimate Bodha.



मानसं तु किं मार्गणे कृते ।  
नैव मानसं मार्ग आर्जवात् ॥

mānasam tu kiṁ mārgaṇe kṛte ।  
naiva mānasam mārga ārjavāt ॥

Now, on enquiry as to 'what is the mind', (we realise that) there is nothing (real) called the mind. There is a directness in this path. [Verse 17]

### 3 Steps in Vichara Marga :

#### a) What is the nature of mind?

- Ahamkara.

#### b) What is source, Moolam of Ahamkara?

- Atma.

#### c) What is the nature of mind after Jnanam?

- Mind is Mithya.

### First Stage :

#### a) Manasam Tu Kim :

- What is the nature of mind which is causing all problems to the individual Jeeva, who is a temporary resident in body.

Paramatma	Jeevatma	Mind	Body + World
<ul style="list-style-type: none"> <li>- Original Consciousness.</li> </ul>	<ul style="list-style-type: none"> <li>- Reflected Consciousness.</li> <li>- Resident in the body.</li> </ul>	<ul style="list-style-type: none"> <li>- Medium.</li> <li>- Functions through thoughts.</li> <li>- Animals don't have well developed mind, no Samsara, no Raaga, Dvesha.</li> </ul>	<ul style="list-style-type: none"> <li>- Made of gross 5 elements.</li> </ul>

- Analyse what is the mind which rises in waking and resolves in sleep and then solve the problems of the mind.

#### **b) Margane Krte :**

- Do enquiry, Vichara, into nature of mind.
- What do you discover?

#### **c) Neiva Manasam :**

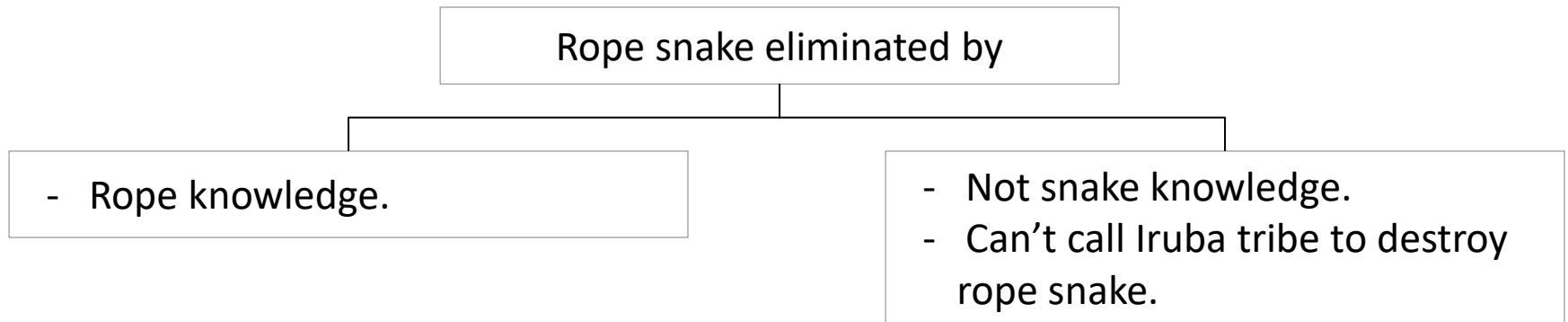
- There is no mind at all.
- I am bothering about mind, deeply analysing mind, which does not exist.
- Mind is Mithya, having seeming existence like mirage water, Dream, blue sky, Stationary earth.



- From distance mind clearly seen, go near, it disappears.
- Existence of pot, weight of pot, handle pot, Realise - no substance called pot, only word I use, It is clay all the time.
- We take mind as substance.
- World in intangible energy, particles in motion.
- Anything seemingly existent is negated only through enquiry.

#### d) Marga Arjavat :

- Vichara is the right, appropriate, straight method to remove problematic mind.
- Anything unreal is born out of ignorance.
- Ignorance eliminated by knowledge.



Verse 18	Verse 19
Ahamkara Vichara	Atma Vichara

वृत्तयस्त्वहं वृत्तिमाश्रिताः ।  
वृत्तयो मनो विद्ध्यहं मनः ॥

vṛtta yas-tvahaṁ vṛttim-āśritāḥ ।  
vṛttayo mano viddhyahaṁ manaḥ ॥

Now, thoughts make the mind. All thoughts depend on the I-thought. Therefore, know the I-thought to be the mind. [Verse 18]

## What is mind?

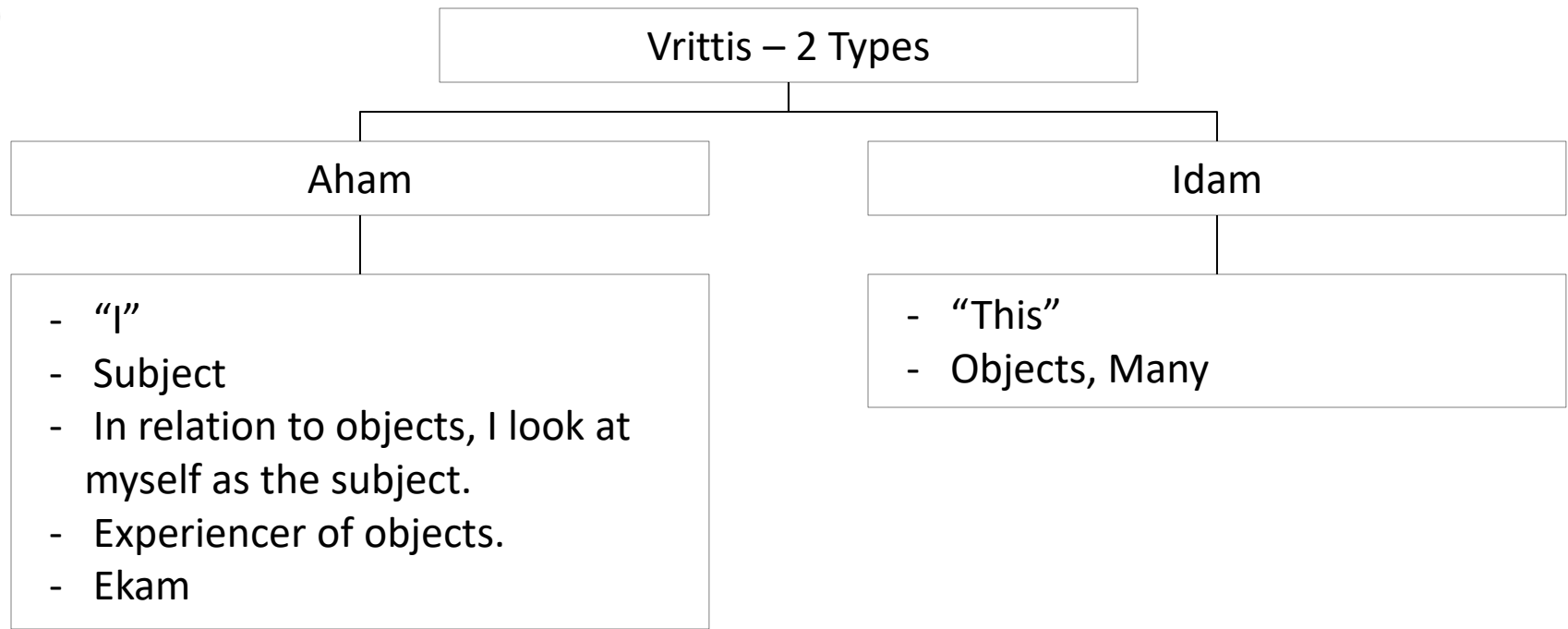
### a) Thoughts :

- When thoughts gone in sleep, mind is as good as gone.

### b) Technically :

- Thought not mind.
- Mind is instrument.
- Thought is a function of mind, like rotation is a Function of fan, Glowing function of Bulb, Teaching, walking, running are functions of man, not himself.

c)



- Mind = Aham Vritti + Idam Vritti.

#### d) No object without subject.

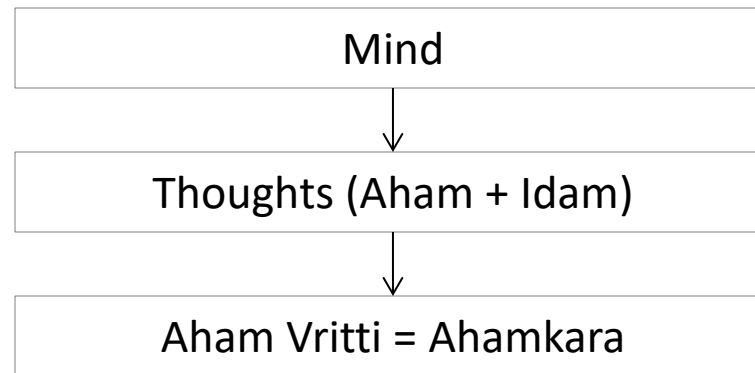
- Subject is basis for all objective thoughts.
- Aham Vritti is basis for all Idam Vrittis.
- without first person singular – “I”, no he, She, It.

#### Sat Darshanam :

तद्युष्मदोरस्मदि संप्रतिष्ठा  
तस्मिन्विनष्टेऽस्मदि मूलबोधात्।  
तद्युष्मदस्मन्मतिवर्जितैका  
स्थितिर्ज्वलन्ती सहजाऽत्मनः स्यात्॥ १६ ॥

tadyushmadorasmadi sampratishttha  
tasmin vinashte asmadi mulabodhat |  
tadyushmadasmanmativarjitaika  
sthitirjvalanti sahatatmanah syat || 16 ||

'You' and 'that' are based on the 'I'. When you go to the root of the 'I', 'you' and 'that' disappear. That state, which is bereft of the notions of 'I', 'you' and 'that', is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendidous [ Verse 16 ]



- Manasa Vichara = Ahamkara Vichara.

**a) Manaha Vrittayaha :**

- Mind is group of Vrittis.

**b) Vrittaya Tu Aham Vrittim Aashrita :**

- All thoughts are centred on, based on, 'I' Thought.

**c) Viddhi :**

- May you understand, "I thought" called Ahamkara.

अहमयं कुतो भवति चिन्वतः ।  
अयि पतत्यहं निजविचारणम् ॥

aham-ayaṁ kuto bhavati cinvataḥ ।  
ayi patatyaham nija-vicāraṇam ॥

From where does this “I”-thought arise? For one who enquires thus, the “I”-thought (ahankara) falls. This is Self-enquiry. [Verse 19]

### a) Aham Ayam Kuto Bavati Chin Vatah :

Ask :

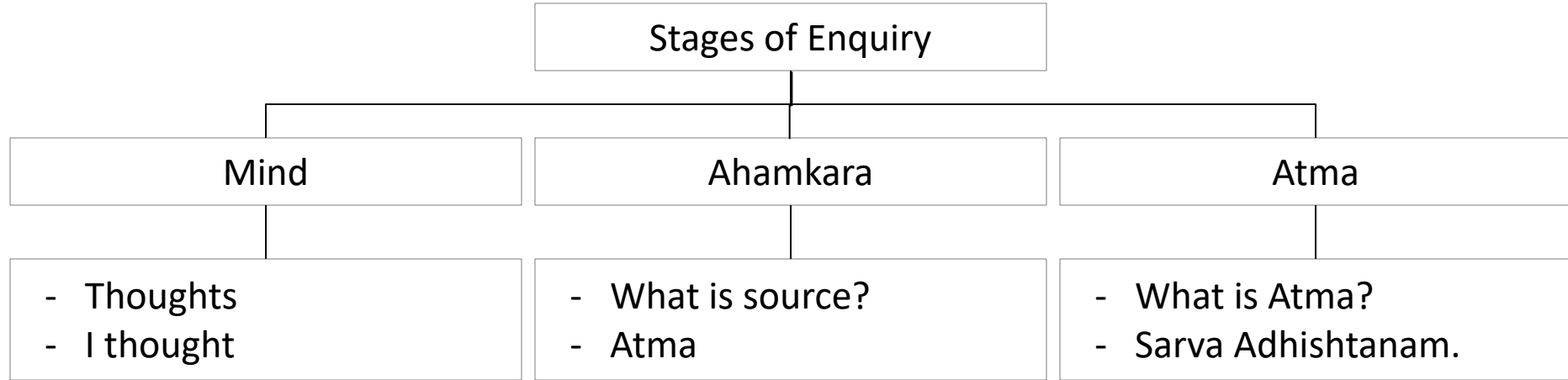
- Where does Ahamkara come from? Source, Moolam?
- Adhistana of Ahamkara is the real enquiry.
- Atma is Moolam of Ahamkara.
- Don't enquire into snake but enquire into rope only.
- Rope ignorance creates snake projection.
- Rope knowledge eliminates snake projection.
- Snake born out of rope ignorance.

Rope	Causes
Ignorance	Projection of snake

Atma	Causes
<ul style="list-style-type: none"> <li>- Ignorance</li> <li>- Atma ignorance goes by Atma Jnanam.</li> </ul>	<ul style="list-style-type: none"> <li>- Projection of Ahamkara.</li> </ul>

- What is Atma, is the real ultimate Enquiry?

**Sarira Adhistanam iti Chin Vitaha :**



- Do enquiry not by closing eyes and asking who am I, but by Guru Shashtra Updesa.

**Gita :** 

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

## b) Aham Patati Aye :

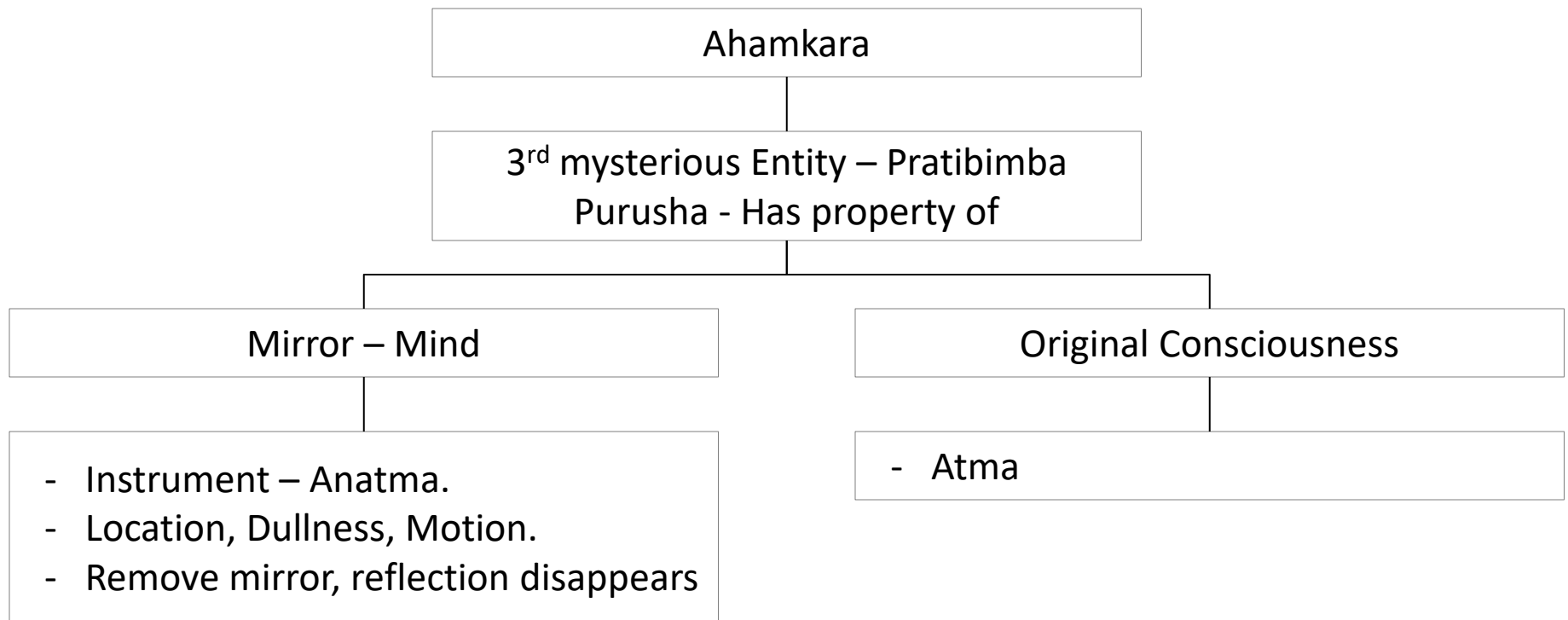
- “Important” Ahamkara is false entity, resting on reflected consciousness.



- Any reflection is fake entity.

## Sad Darshanam discussion :

Original Person	Mirror
<ul style="list-style-type: none"><li>- Original Consciousness</li></ul>	<ul style="list-style-type: none"><li>- Subtle body – mind – instrument.</li><li>- Reflected Consciousness. (Fake consciousness reflected in the body – mirror).</li><li>- Ahamkara thought rests on Reflected Consciousness ← Function of Mind.</li></ul>



- No substance called Ahamkara.
- Ayi = Alas, Non existent Ahamkara creates havoc.

### **Nija Vicharanam :**

- Discovery of Atma – Real I and fall of Ahamkara – Mind – False I is result of Atma enquiry.



अहमि नाशभाज्यहमहंतया ।  
स्फुरति हृत्स्वयं परमपूर्णसत् ॥

ahami nāśa-bhājyaham ahanṭayā ।  
sphurati hṛt-svayaṁ parama-pūrṇa-sat ॥

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (independently) as “I” – “I”. [Verse 20]

### Revelation of Atma : Most important verse of Upadesa Sara

- Ahamkara – Nasha is Mano Nasha.
- Mano Nasha is Mano Mithyatva Nishchayaha.
- After I know reflection is unreal, experience of reflection continues both for Jnani and Ajnani.
- Reflection does not frighten a Jnani.
- For Jnani, Ahamkara experience continues like reflection continues, even though unreal, knows it is Mithya.

#### a) Ahami Nasa Bhaji Krutu :

- When Ahamkara, Chidabasa dismissed as Mithya, what continues?
- Original Atma continues which can never be objectified.
- Its experience never doubted.

- When Ahamkara is victim of enquiry and is destroyed as false what remains is not tragedy, but only my reflection gone.
- First Aham remains, Ahamkara – When destroyed, falls.

Bimba Chaitanyam	Pratibimba Chaitanyam
<ul style="list-style-type: none"> <li>- I – Original Consciousness</li> <li>- Without Body / Mind medium, unlocated.</li> <li>- Objectless awareness / consciousness / existence.</li> <li>- Original Real I.</li> <li>- Material cause.</li> <li>- Never objectifiable.</li> <li>- Remains as Aham, Aham.</li> <li>- Unconditionally full.</li> </ul>	<ul style="list-style-type: none"> <li>- Reflection.</li> <li>- Ahamkara I – thought – Located.</li> <li>- Waking / Dream / Sleep.</li> <li>- Body – Mind entity.</li> <li>- 3 Reflections falsified / Fake I.</li> </ul>

### b) Aham Aham Taya :

- 2 I's here – Real I – Atma.
- Pure I, Unobjectifiable I, Self effulgent – I – Shines by itself.
- What is its nature?

### c) Parama Poorna Sat :

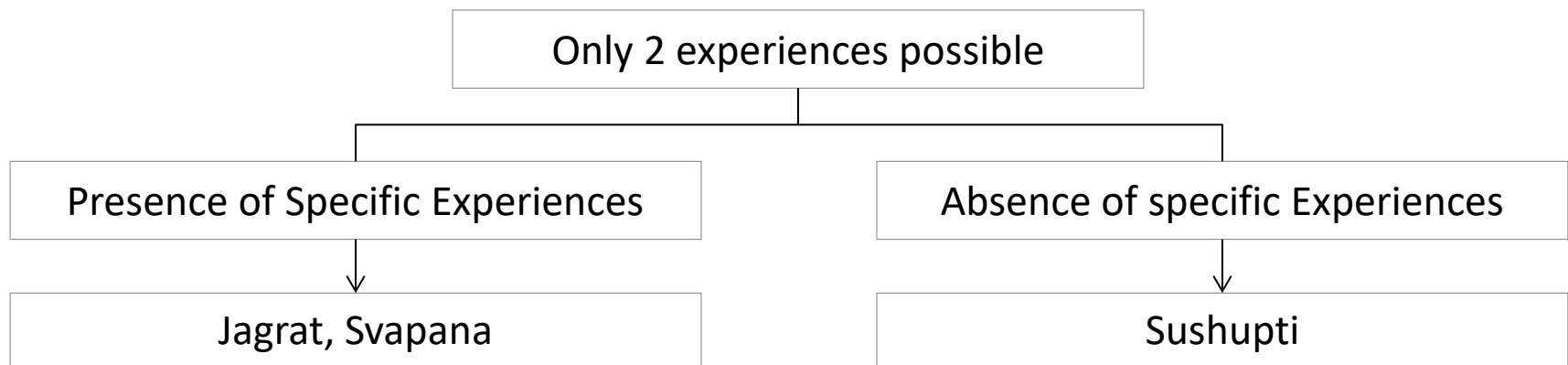
- That I - is not located, absolutely infinite, Unconditionally full, beyond space + Time.

#### d) Sphurati Hrat Svayam :

- Real I – Turiyam I / Chaitanyam shines – by itself.
- That which resolves everything into itself during Pralaya Kale, Resolution ground of Universe, Laya Sthanam of Universe is Adhithana Chaitanyam, New “I” .
- Vyavahartha I – Fake I – Body / Mind complex I, replaced by Lakshayartha I – Atma – I.
- After Atma Vichara, Atma I comes and shines.
- What exactly is the meaning of this event?
- How will I know such event has happened in my Life?

Now	Now - I
- Experiencing Finite I, Located.	<ul style="list-style-type: none"><li>- No specific experience of the Infinite.</li><li>- Any specific experience requires Triputi – Subject, Object, Instrument, division, duality.</li><li>- Experienter different than other 2 – Instrument / Objects.</li></ul>

- Specific experiences, finite, Limited, survives for a few seconds, involves accessories, Limited experienter with limited objects, Instruments.
- Waking and dream is continuous flow of specific experiences.
- Sleep = General Experience, no duality.



- No specific Experience of Infinitude.
- I am experiencing infinite, specific experience, does not exist.
- What is the meaning of limited 'I' is gone and in its place it is replaced by limitless Atma?
- Not specific experience of infinite, but specific understanding that during waking state I am functioning as experiencer and experiencer status is not my intrinsic nature.
- Pure existence, consciousness, unlocated, unobjectifiable "I" is my intrinsic nature.

## 2 Experiences

### I am conscious being

- I deliberately remove limitations from me
- I am limitless even now.
- Sense of location does not belong to me the Conscious being.
- I am unlocalised consciousness, this understanding and conviction is called replacement of Ahamkara by Atma.
- Other than this understanding, wisdom, there is no change in experience of Jnani in Bombay and in Singapore .

### I am experienter of the World

- I Understand that this experience status is Mithya, not my intrinsic nature.
- Temporary Vesham.
- Kavacham (Sureshvaracharya)
- Status is subject to arrival + Departure, hence Mithya.
- All limitations caused by experienter status is Mithya.
- I feel I am located in Singapore, not my real nature, incidental only in waking.
- If I sleep in class, location disappears.
- Experience is of finite only.
- Understanding, it is not my intrinsic Nature.

## **How is it possible?**

### **a) Experience Earth as Flat :**

- Know earth as Flat

### **b) Experience Flatness of earth :**

- Know earth is spherical globe.

### **c) Experience Stationery Earth :**

- Earth moving 60,000 miles / hour around the sun, 1000 miles / hour around itself.
- Wisdom not shaken by experience.

### **d) I am infinite, Beyond time and space not shaken by feeling of location and in time.**

- Feeling is incidental not my intrinsic nature.
- Wisdom falsifies experience, this is called replacement of Ahamkara by Atma.
- Falsification of experience by wisdom / Atma Jnanam from the Shashtras.
- Central Key verse of Upadesha Sara.

इदमहं पदाऽभिख्यमन्वहम् ।  
अहमिलीनकेऽप्यलय सत्तया ॥ २१ ॥

idam-aham padā-'bhikhyam-anvaham ।  
ahamī-līnake-'pyalaya sattayā ॥ 21 ॥

Following the merger of the individual I (in pure Consciousness), the total I also merges. This (Self) which is known as the (true) I shines due to its indestructible nature. [Verse 21]

Experienced I	Shastric I – Through wisdom
<ul style="list-style-type: none"> <li>- Ahamkara I</li> <li>- Says I am limited</li> <li>- My experience in waking state</li> <li>- Subject to Arrival / Departure</li> </ul>	<ul style="list-style-type: none"> <li>- I am limitless, Consciousness.</li> <li>- Not Subject to Arrival / Departure.</li> </ul>

- How do I know which is my real nature and which is incidental nature?

Experience	Science
<ul style="list-style-type: none"> <li>- Sun is rising</li> </ul>	<ul style="list-style-type: none"> <li>- Sun never rises</li> <li>- Earth going round the Sun</li> </ul>

- Knowledge alone is powerful, not experience.
- We have several experiences, not fact based.

- Stationery earth, Mirage Water, Dream, blue sky, Blue Ocean.
- We have illusory experiences at physical, mental, Sensory level, never reliable.
- Nirvikalpaka Samadhi experience not important because it is experienced.
- Patanjali came out with Dvaita Yoga Philosophy after Samadhi experience, not Advaitam.
- Did not get Advaita Jnanam.
- Only knowledge gained through valid Pramanam is reliable.

Waking	Sleep
- Finitude Experienced.	- Finitude experience goes away.

- Both not my real nature.

#### **a) Idam Aham Pada Abhikyam Anu Aham :**

- This limitless Consciousness understood through Guru Shastra Upadesa is real I.
- Abhikyam means real meaning of Aham Pada – Word I , Lakshyarth in Vedanta.
- Ahamkara, finite, localised entity not real I – Why?

#### **b) Aham Linake Api :**

- Laya = Ahamkara resolves during sleep, When?



**c) Anu Aham : Everyday**

- Dress changed everyday, Kanchukam, not my real nature like the spectacles.
- Ahamkara is individuality put on in waking, removed in sleep not real nature.
- Consciousness, real I, never goes, comes.

**d) Alaya Sattya :**

- Consciousness has unresolved continued existence.
- Alaya : Without break.
- Sattya : Existence
- Consciousness – Real entity, Substance, truth of the Individual and total universe continues in sleep.
- What is the truth of continuation of Consciousness in sleep?
- We are able to talk about sleep is proof of existence of witness Consciousness.

**e) Anu Aham Leenake Api :**

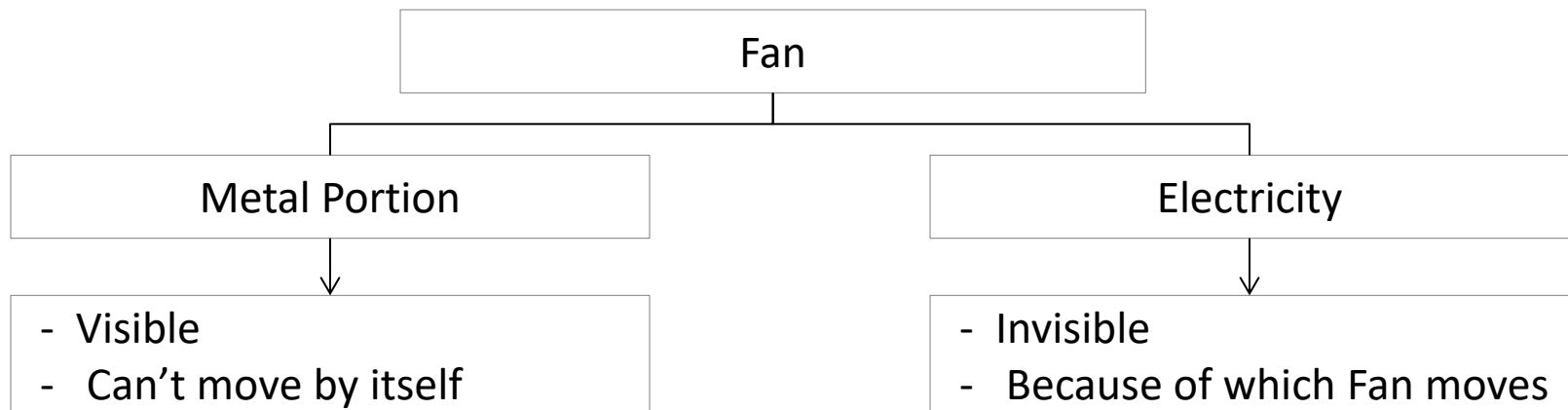
- Since Consciousness does not get resolved, this consciousness in which the Ahamkara rises and falls.
- During waking I put on Vesham of Ahamkara coat and feel localisation, therefore have transactions.
- During sleep, remove Ahamkara, don't feel localisation, therefore no transaction.
- For longer time on death, I stop transactions.

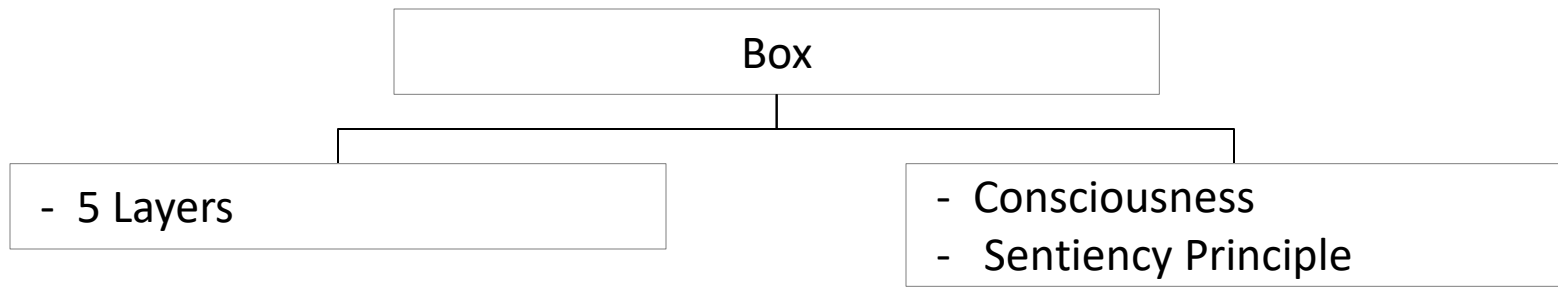
- End of transactions is not end of me.
- I - Consciousness, transactionlessly continue, not known, but I am a pure conscious being, my real nature, truth reality.
- Can't know because knowing is a form of transaction, Jnana Vyavahrika.

## Important Topic :

### How to own limitless Consciousness?

- Systematic enquiry must be made consisting of Panchkosha Viveka.
- Ramana asking us to do Japa, Dhyanam, Pranayama, Bheda Abheda Upasana, Pancha Kosha Viveka of Taittiriya.
- See Consciousness which is in and through every Kosha.
- **Discriminate and ascertain :**  
I am not the Kosha but am the consciousness pervading Kosha.
- This is a tougher task.





### **First Stage :**

- Count body + Consciousness.
- Dvaitam.

### **Second Stage :**

- **Invisible Consciousness alone exists :**
  - Not Past
  - Real I



विग्रहेन्द्रिय प्राणधीतमः ।

नाहमेकसत् तज्जडं ह्यसत् ॥ २२ ॥

vigrah-endriya prāṇa-dhī-tamaḥ ।

nāham-ekasat tajjaḍam hyasat ॥ 22 ॥

I am the one Existence and not the body, senses, vital airs, intellect and ignorance, as they are inert and indeed non-existent. [Verse 22]

#### a) Vighraha :

- Anatomical Structure – Body.

#### b) Prana :

- Physiological system.

#### c) Dhi :

- Manomaya + Vigyanamaya Kosha.

#### d) Tamaha :

- Anandamaya Kosha.

#### e) Indriya :

- Common factor connected to Pranamaya Kosha / Manomaya Kosha / Vigyanamaya Kosha not separate Kosha part of 3 Koshas.
- **Karma Indriyas :**  
Connected to Pranamaya Kosha.

- **Jnana Indriyas :**

Connected to Manomaya Kosha + Vigyanmaya Kosha.

- First line – 5 fold matter vestures, Shawl, Coat, Shirt, Banyan.
- I – Consciousness am enclosed in 5 fold vesture like space in a pot.
- Essence of Vedanta.
- I am not matter vestures, inert, Subject to change, Objects of experience.
- I am consciousness, Witness, different from 5 Koshas.

**f) Aham Na Tatu Jadam Asat :**

- All Koshas are inert matter, Asat, Mithya, not having their own existence.
- Who am I?
- Eka Sat – Non dual, Consciousness principle.
- Avasta Traya, Panch Kosha, Sharira Traya Viveka brought out in Verse 22.

**Revision :**

**a) First Part of Upadesa Sara :**

- Varieties of Sadhakas.
- Karma Yoga – Bhakti
- Upasana Yoga – Dhyanam
- Ashtanga Yoga – Pranayama.
- Prepares personality for final stage of Sadhana, Jnana Yogya Prapti.

- Different proportions of Sadhnas according to our inclinations, every one has to come to Jnana Yoga, Atma Vichara, No choice, Bodha Marga.
- Verse 14 - Onwards – Eka Chintanat, Atma Vichara.
- Through Jnanam, mind is totally handled, cause of Samsara.
- Without handling mind, one can't get total freedom.
- Handling Mind = Mano Mithyatva Nischaya.
- Mithya mind has lower order of reality.
- I am consciousness principle different from mind, Unaffected by the mind.
- This is liberating knowledge.


Mind	I
<ul style="list-style-type: none"> <li>- Instrument</li> <li>- Mithya</li> </ul>	<ul style="list-style-type: none"> <li>- Witness</li> <li>- Agent behind the Instrument</li> <li>- Satyam</li> </ul>

- What happens to mind does not affect me.
- Talking of mind = Mano Nashaha.
- Destruction of mind = Mano Mithyatva Nishchaya.
- Falsification of mind is Figuratively called destruction.

b) Mind can be equated to Ahamkara.

- Mind = I thought + This thought.
- Mano Nasha = Ahamkara Nasha.

c) Ahamkara can be falsified, only by knowing Adhithanam, truth of Ahamkara which is Atma.

- Ahamkara Nasha = Falsification of Ahamkara by knowing truth, Adhithana Atma.
- Pot falsified by knowing clay and understanding pot is clay.
- Only after water knowledge, wave falsified.
- Only after wood knowledge, Furniture falsified.
- Ahamkara falsified only after Atma Jnanam. 

अहमयं कुतो भवति चिन्वतः ।  
अयि पतत्यहं निजविचारणम् ॥

aham-ayaṁ kuto bhavati cinvataḥ ।  
ayi patatyaham nija-vicāraṇam ॥

From where does this “I”-thought arise? For one who enquires thus, the “I”-thought (ahankara) falls. This is Self-enquiry. [Verse 19]

- 19<sup>th</sup> verse : Nija Vicharamam, Aham Patati.
- Atma Vichara leads to fall of Ahamkara.

## 22<sup>nd</sup> Verse : Conclusion

- I am really Consciousness principle different from Pancha Koshas not 5 layered body, inert, Anatma, Asatu, Achitu.

## Aham Eka Satu :

- I am one non dual Existence / Consciousness principle.
- This is Atma Pramanam, after this Ahamkara is falsified.

सत्त्वभासिका चित्क्व वेतरा ।  
सत्तया हि चित् चित्तया ह्यहम् ॥ २३ ॥

sattva-bhāsikā citkva vetarā ।  
sattayā hi cit cittayā hyaham ॥ 23 ॥

Is there another Consciousness which illumines Existence? (There is not), Because Existence is Consciousness and Consciousness indeed am I (the Self). [Verse 23]

- Atma is of nature of Sat- Chit one undivided pure existence – Consciousness Principle.

**Dakshinamurty Stotram :**



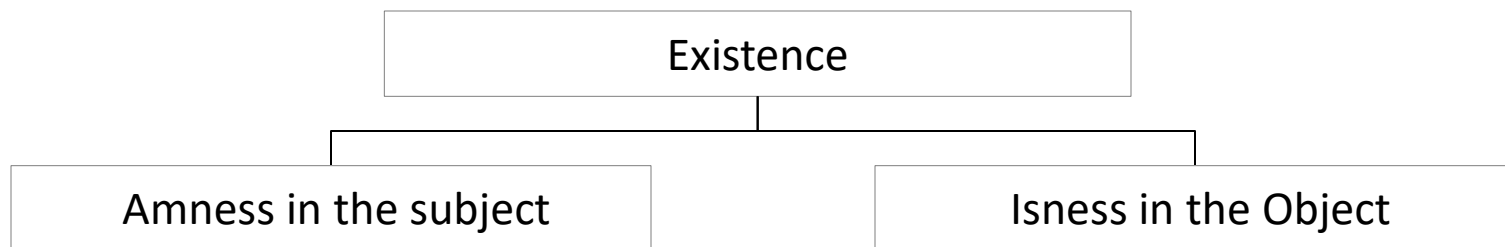
यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāstate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān ।  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥ 3 ॥

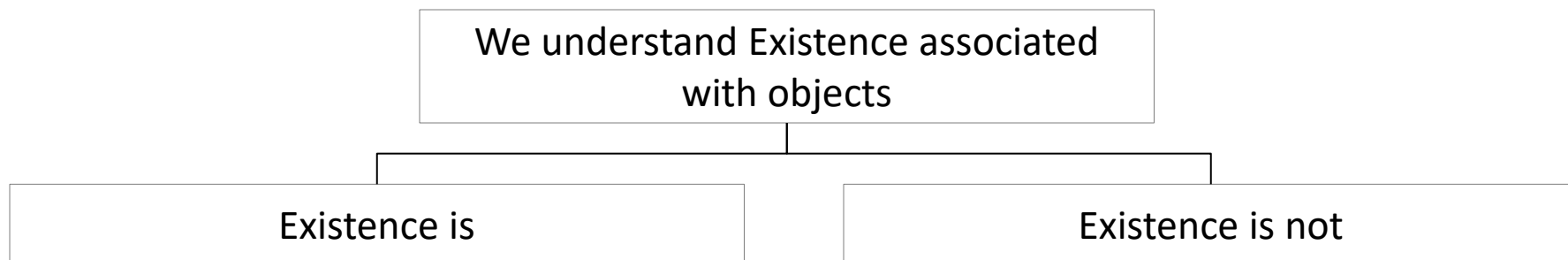
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]



- He experiences existence associated with every object.
- Mike is , body is, world is.



- Existence = Eka Sat Atma – One non dual substance.
- How can we experience pure existence Atma?
- Can I experience pure existence?
- Now experiencing existence associated with objects.
- Word can't be used unless there is corresponding object.
- Is there elephant in the class? No.



- Atma definition = Pure Existence.
- Take all objects in a mixi and crush.... Take juice of existence.
- How to know pure existence ? Atma Jnanam.

- How to be conscious of pure existence?
- Pure existence is always the subject never the object.
- Sat happens to be pure chit which is the subject.
- Chit can't illumine, objectify sat because it happens to be its nature.
- Not possible to objectify pure existence or consciousness because it happens to be you.
- You can't see your original face or consciousness.
- See in the mirror of the mind to know who you are – Existence, Consciousness, Ananda.

### **Greater Glory :**

- I don't have any doubt that I don't have original eyes.
- Never see eyes but never doubt its existence.
- Doubtless I is pure existence.
- Limitations belong to the body, I am Sat Chit Atma, free from boundaries of the body.

### **a) Kwa Va Chit :**

- Where is Consciousness.

### **b) Satva Bhasika :**

- To illuminate pure existence.

**c) Itara :**

- Which exists Separate and different from existence.
- There is no consciousness which is different from existence.
- Existence is the very subject Consciousness.

**d) Chit Sattya Bavati :**

- Consciousness is in the form of pure existence.
- Height of Vedanta casually presented here.
- If this is understood, Vedanta is over.

**e) Aham Satu :**

- Pure existence is Aham.
- Satu Chittaya Bavati.
- Chit Sattaya Bavati.
- Plurality of name and form does not mean plurality of substance.
- 2 Names from 2 different angles.
- One Person – Father, Son, Husband, Brother.
- All belongs to I – The Atma.

**Apply 5 principles of consciousness to existence :**

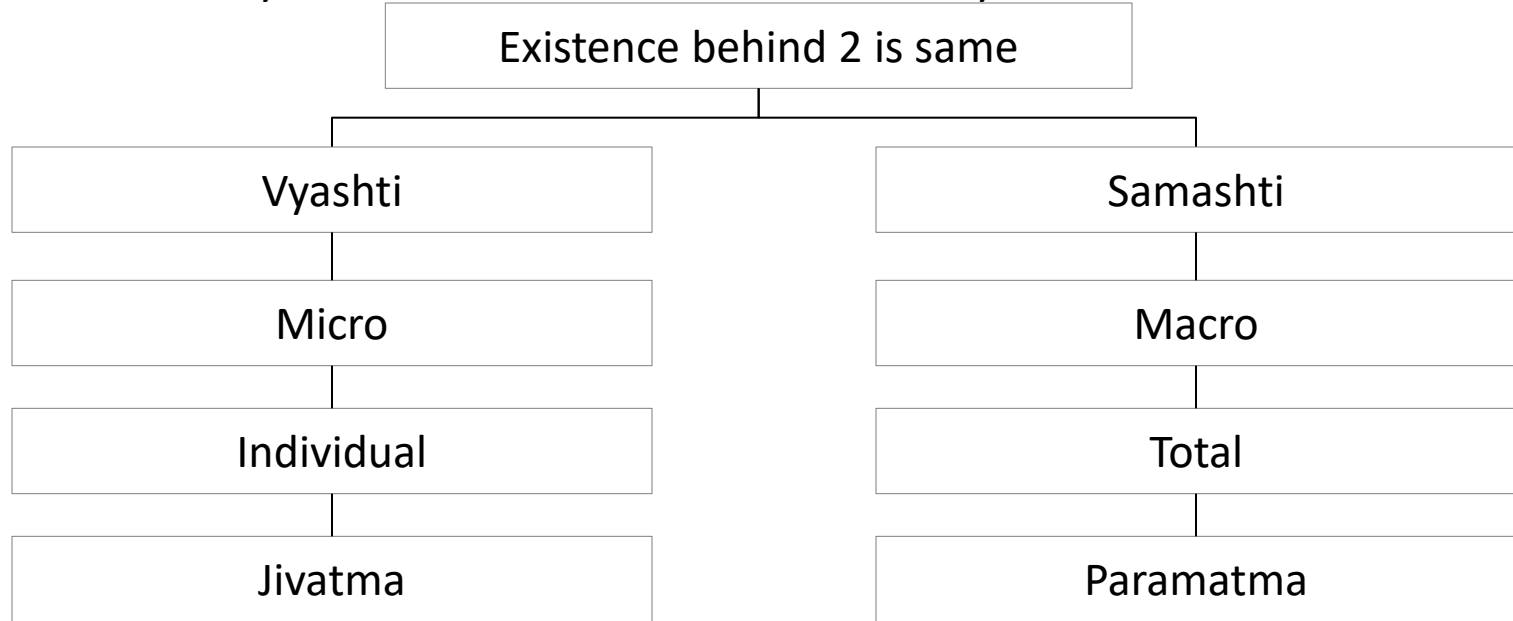
- Existence not part, product, property of the body, independent, enlivens body, not limited by boundary of body, continues after fall of body.

नासतो विद्यते भावः  
 नाभावो विद्यते सतः ।  
 उभयोरपि दृष्टोऽन्तः  
 त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah  
 nābhāvō vidyatē sataḥ ।  
 ubhayōrapī dṛṣṭō'ntah  
 tvanayōstattvadārśibhiḥ ॥ 2-16 ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

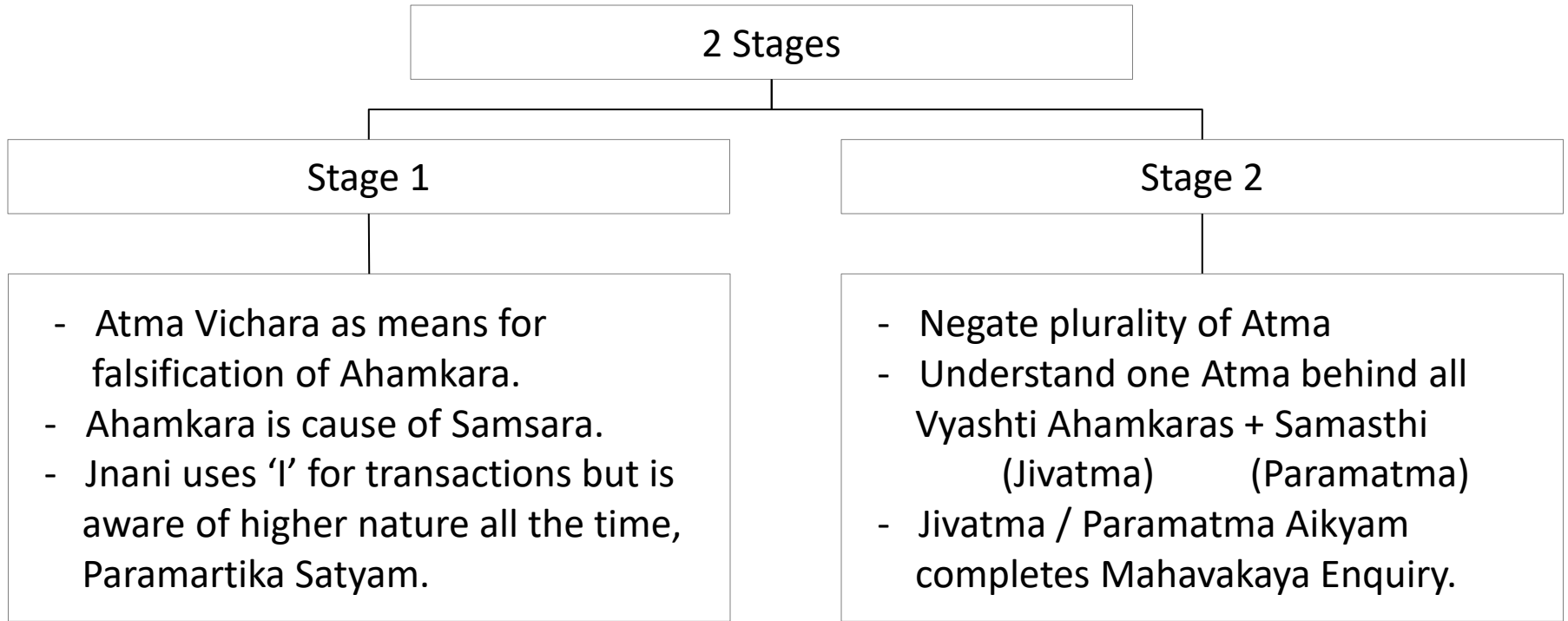
- Instead of saying I have Atma, learn to say I am Atma in Nididhyasanam.
- In Sravanam, you know Atma is different from body.



- One substance Atma alone exists.
- Difference in medium of manifestation.
- This understanding is called Jivatma Paramatma Aikyam.

## Verse 24 + 25 :

- Mahavakya Slokas, Jivatma Paramatma Aikyam.

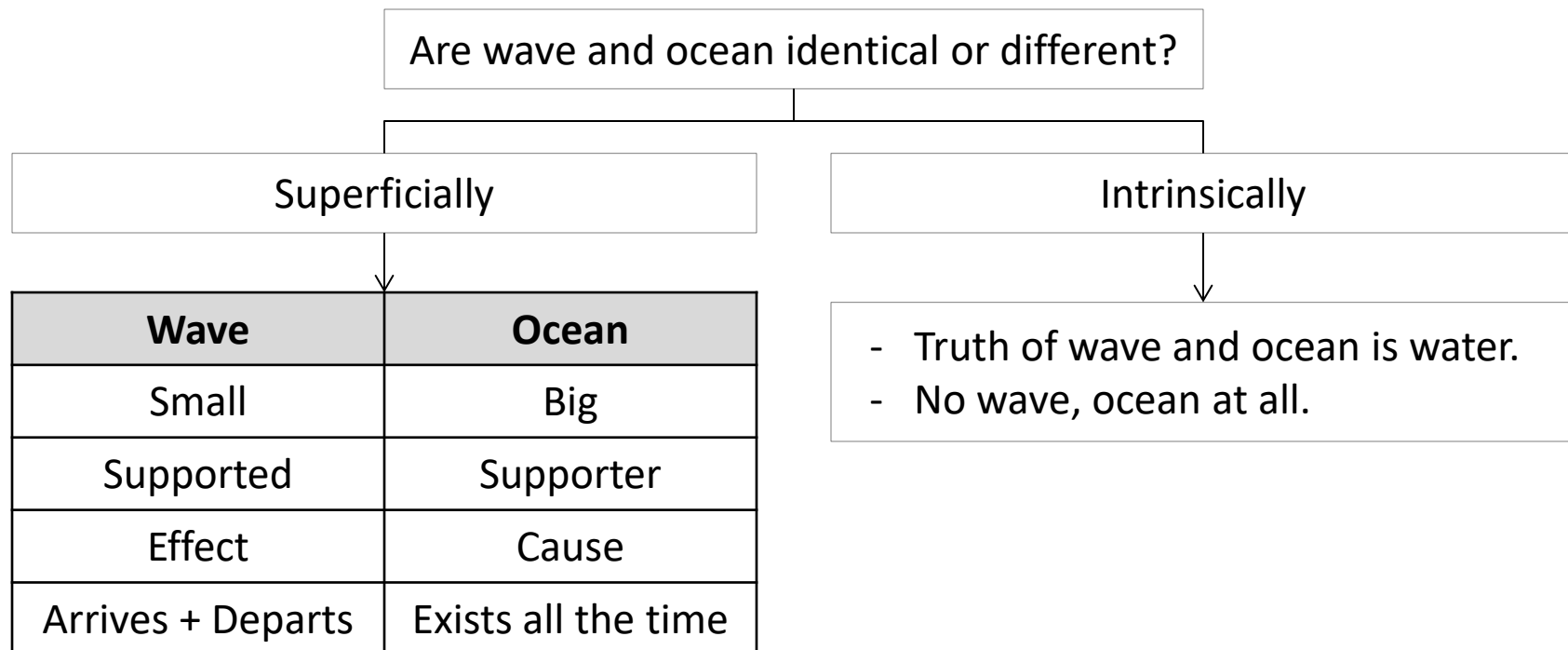


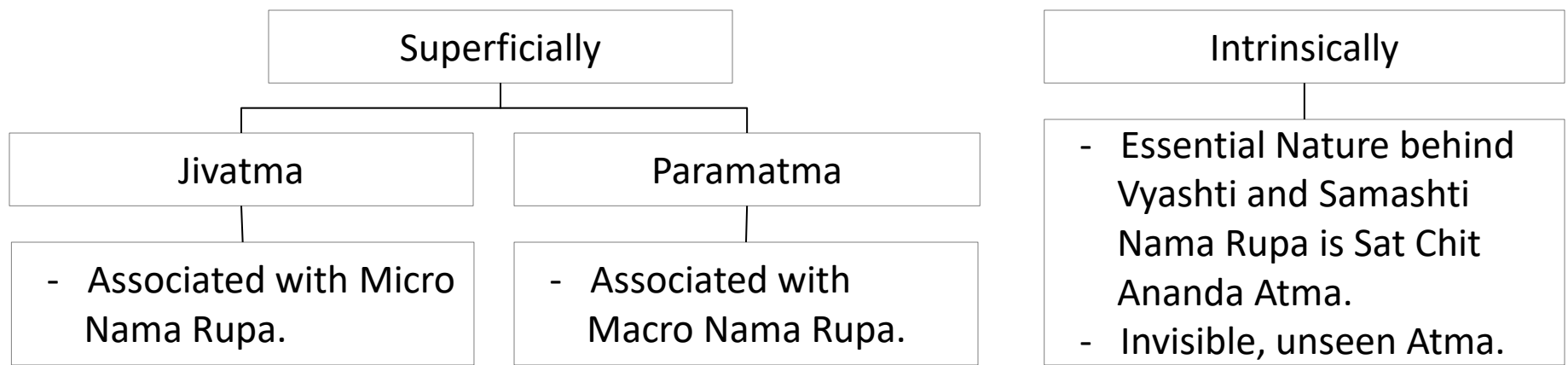
- Content of Jivatma and Paramatma is one, Sat Chit Ananda Atma.
- Content of wave + Ocean, Water.
- Remove Vesha Upadhi, Nama Rupa, one gets Svatma Darshanam = Svarupa Jnanam = Is Atma Jnanam.
- Paramatma not an object different from himself.

ईशजीवयोर वेषधीभिदा ।  
सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

īśa-jīvayor veṣa-dhī-bhidā ।  
sat-svabhāvato vastu kevalam ॥ 24 ॥

From the standpoint of the gross and subtle equipment, there is difference between the Jiva and Isvara. But from the standpoint of their true nature, the supreme Reality alone is. [Verse 24]





- Mahavakaya Tat Vam Asi of Chandogyo Upanishad in one verse 24 of Upadesa Sara , Vakya vritti – 48 Verses.

**a) Isha Jevahoyo Vasha Dhi Bhida :**

- Bheda caused by perspective of Nama Rupa.

**b) Vasha :**

- Nama Rupa, Not content, Water.

**c) Dhi :**

- Drishti – Perspective , Jivatma / Paramatma different like wave and ocean, Superficially w.r.t Nama Rupa Angle.

**d) Svatma Bavataha :**

- From the standpoint of their essential nature, Parama and Jivas adjective goes, Bagawans and jeevas Veshams goes, Atma alone remains.

**e) Sad Chit Vastu Kevalam :**

- When unmasked, intrinsic, Svarupam, pure, Kevalam, unadulterated, Clean, Nirguna Atma remains.
- Have penetrating vision to have Advaita Darshanam, discerning vision.

वेषहानतः स्वात्मदर्शनम् ।

ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।

īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

*One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]*

- Ramana Vichara Marga same as traditional teaching Jnana Yoga of Upanishads.

**a) Vesha Hanantaha :**

- Remove attributes of Jivatma intellectually, forget name and form.
- Ocean = Name for water.
- Wave = Name for water.
- Shift vision to content by Baga Tyaga Lakshana.
- Shift vision from Chain to Gold, Ring to Gold – Where will you come after shifting the vision.

**b) Svatma Darshanam :**

- You will have understanding of Atma, essential nature, Svatma.

**c) Ishvara Darshnam :**

- Simultaneously you will have understanding of essential nature of Paramatma also.
- Not 2 essential natures but one Atma.
- Self Realisation = God realisation.



### **Example :**

- Anjanam – Black mei for eye brows is white like turmeric powder, don't know all three.
- Don't say I have self realisation.

### **d) Svatma Rupa Taha :**

- Jivas nature is identical to Paramatma.
- After removal of Vesha, one comes to know oneness in the essential Nature of Jivatma and Paramatma, like wave + ocean is water.
- For a person who sees water, there is no wave / ocean.
- For that Atma Jnani, there is neither Jiva or Ishvara (Sarvatma Bhava).
- Jiva + Ishvara – 2 Names for one Atma.
- Where is that Atma?
- I am that Atma.
- Atma Darshanam = Seeing Atma, Knowing Atma.
- In Atma Darshanam, if Atma = Object, I am subject, Duality.
- No Atma Jnanam involving objectification of Atma.
- Knowledge involves clear experience of Object.
- In the case of Atma Jnanam, no new experience, I understand Atma to be myself.

आत्मसंस्थितिः स्वात्मदर्शनम् ।  
आत्मनिर्द्वयादात्मनिष्ठता ॥ २६ ॥

ātma-saṁsthiṭiḥ svātma-darśanam ।  
ātma-nirdvayād-ātma-niṣṭhatā ॥ 26 ॥

*Since the Self is non-dual, the abidance in the Self alone is the 'vision of the Self' and that alone is known as firm abidance in the Self. [Verse 26]*

### a) Atma Darshanam = Atma Samstithihi

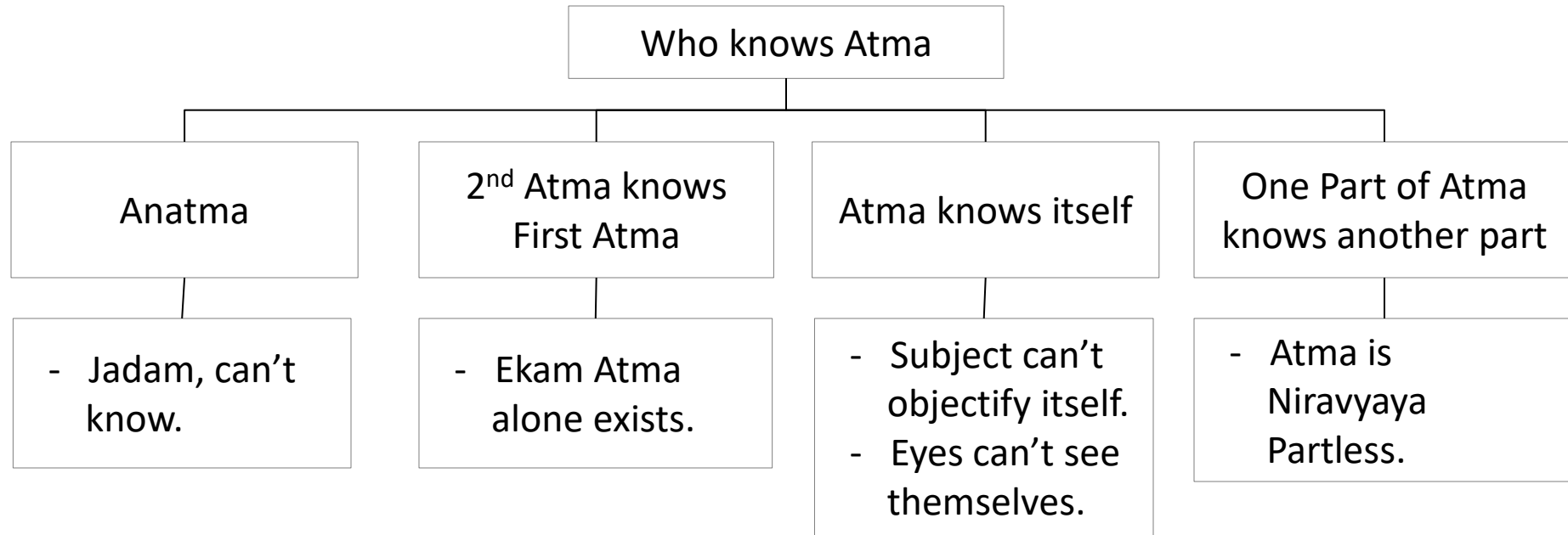
#### Samstithihi :

- Abiding as Atma with knowledge, Atma is not object of Experience, but the subject in all experiences.
- It is ever experienced Consciousness.
- No special experience required.
- Atma is ever experienced Consciousness.
- Does not require special experience in Samadhi / meditation.
- End thirst for Atma Jnanam, why it is like that?

### b) Atma Nirdvayat :

- No Division in Atma in the form of knower Atma and known Atma.
- Subject, object division not possible.

## If Atma has to be known, who will know Atma?



### Conclusion :

- Knowing Atma through a process not possible

### What is Atma Jnanam?

- Ever experienced, Evident, consciousness alone is Atma Darshanam.
- This Understanding alone is Atma Jnanam , does not require objectification.
- Understanding Avyaya Atma alone is Atma Darshanam.

### c) Atma Samasthithi :

- (Abiding) is called Atma Nishta (Conviction).

ज्ञानवर्जिताऽज्ञानहीन चित् ।

ज्ञानमस्ति किं ज्ञातुमन्तरम् ॥ २७ ॥

jñāna-varjitā'jñāna-hīnacit ।

jñānam-asti kiṁ jñātum-antaram ॥ 27 ॥

*Consciousness is devoid of the thought of knowledge (of objects) and the thought of ignorance (of objects). Is there a knowledge other than Consciousness to know the Self? (There is none). [Verse 27]*

#### a) Chitu Jnanam Asti :

- Consciousness alone is Atma Jnanam.

#### Sad Darshanam :

निद्रा न विद्या ग्रहणं न विद्या  
गृह्णाति कश्चिन्न यथार्थबोधे ।  
निद्रापदार्थग्रहणेतरा स्या-  
च्चिदेव विद्या विलसत्यशून्या ॥१४॥

nidra na vidya grahanam na vidya  
grrihnati kinchinna yatharthabodhe ।  
nidrapadarthagrahanetara syat  
chideva vidya vilasantyashunya ॥ 14 ॥

True knowledge is not in sleep, nor is it in the wakeful or dream state where you have objective perception and understanding. The state of Self-realisation is different from all these three states of consciousness. It is Pure Consciousness, Pure Knowledge, Self-luminous and not a void. [ Verse 14]

- There Consciousness called Vidya, here Jnanam.

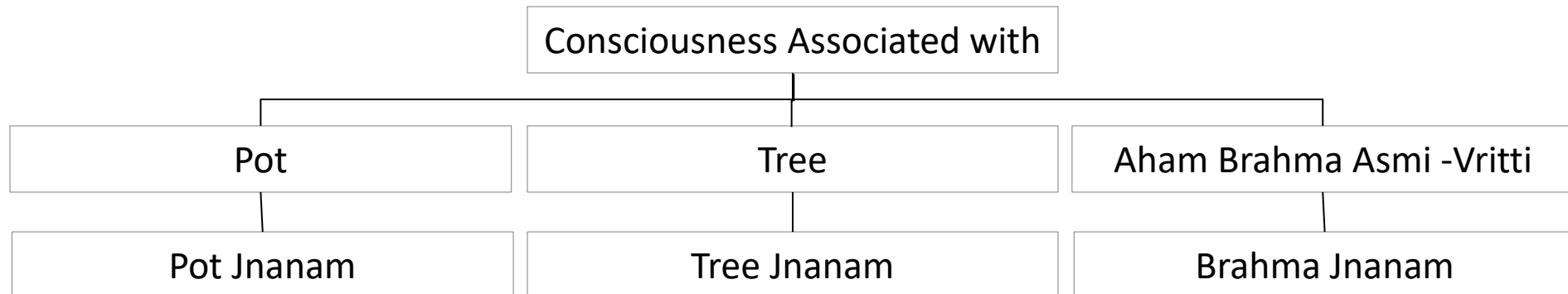
- Atma Jnanam is unique, Jnanam which is identified with Consciousness.
- If consciousness is Atma jnanam, what is the problem?
- Since everybody is conscious, all must be Jnanis.
- Consciousness is Anadi, Anantham.

### **Solution :**

- Consciousness called Atma Jnanam when associated with Atma Vritti generated by Shashtra Vichara.
- Consciousness associated with appropriate thought is called Atma Jnanam.
- Consciousness by itself not called Jnanam.

### **Technical :**

- Vritti Arudha Chaitanayam = Atma Jnanam.



- Aham Brahma Asmi thought crucial in Atma Jnanam.
- Sravanam / Mananam / Nididhyasanam / Sadhana Chatustaya Sampatti – To generate not Consciousness but Aham Brahma Asmi Vritti.

- Eternal Consciousness associated with Aham Brahma Asmi Vritti is Atma Jnanam.
- What is the nature of Consciousness.

### **b) Jnana Varjita, Agyana Vritti Hinah Chit :**

- Original Consciousness is beyond knowledge and ignorance which is intellectual process.
- It is witness of both of them.
- Jnanam and Ajnanam are both Vyavahrika Satyam.

### **c) Jnanam Antram Kim?**

- Niradvaya.
- How can you know that Consciousness without division.
- Is there division in consciousness for you to objectify Consciousness.
- Only possibility – Claim – I am Chaitanyam.
- Don't ask what is the proof.
- You are able to say I am, only because of Consciousness.
- All sadhnas Karma Yoga, Upasana Yoga, Dhyanam, Ashtanga Yoga, Jnana Yoga, Ramana condensed in this text.
- All have to go through these Sadhanas for Moksha.

किं स्वरूपमित्यात्मदर्शने ।

अव्ययाभवाऽऽपूर्णचित्सुखम् ॥ २८ ॥

kim svarūpam-ityātma-darśane ।

avyayā-bhavā''pūrṇa-cit-sukham ॥ 28 ॥

*‘What is (my) nature?’ Thus inquiring, one realizes the Self and knows, ‘I am the undecaying, unborn, all-complete Consciousness-Bliss.’ [Verse 28]*

**a) Kim Svarupam Iti Vichara?**

- Atma Darshanam Bavati.
- When a person makes enquiry on Atma Svarupam – Who am I – by systematic education for a few years, it culminates in Atma Darshanam, Jnanam.

**b) Avyaya, Abava, Apoorna, Chit Sukham Bavati :**

- There is eternal Ananda, Peace, without beginning or end, which is chit, identical with Chaitanyam, non different from Atma.
- Atma Ananda Prapti is Phalam expressed as :  
Avyaya, Apoorna, Chit Sukham.
- Atma Sukham arises in him not relative Sukham which is opposed to Dukham.

बन्धमुक्त्यतीतं परं सुखम् ।  
विन्दतीह जीवस्तु दैविकः ॥ २९ ॥

bandha-muktyatī-taṁ paraṁ sukham ।  
vindatīha jīvastu daivikaḥ ॥ 29 ॥

*Here, (in this world) some rare individual with divine qualities gains supreme Happiness which is beyond bondage and liberation. [Verse 29]*

Apekshika Sukham	Svarupa Sukham
<ul style="list-style-type: none"> <li>- Prarabda based.</li> <li>- Relative in particular time + Place.</li> <li>- Comes + Goes</li> <li>- Experienced</li> <li>- Common for Jnani and Ajnani.</li> <li>- Displaced by good, bad events.</li> </ul> <p><b>Nirvana Shatkam :</b></p> <ul style="list-style-type: none"> <li>- Na Bandha, Na Moksha.... [Verse 3]</li> <li>- Vyavahrika Satyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Atma based, Jnana Janyam.</li> <li>- Absolute – Sense of fullness all time.</li> <li>- Always exist</li> <li>- Known, Not experienced.</li> <li>- Known only by Jnani.</li> <li>- Indescribable</li> </ul> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- Dukheshu Anudvigna... [2 – 56]</li> <li>- Parmartika Satyam</li> </ul>

Nirvana Shatkam : 

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ३ ॥

Na me dveṣarāgau na me lobhamohau  
mado naiva me naiva mātsaryabhāvaḥ  
na dharmo na cārtho na kāmo na mokṣaḥ  
cidānandarūpaḥ śivo'ham śivo'ham ॥ 3 ॥



I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

Gita : 

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

### I) Sukham Param Jnanam :

- Absolute Sukham.

### II) Bandha Mukti Ateeta :

- Beyond bondage + freedom of relative plane.

### Example :

- Arrival and departure of Dream tiger, does not affect waker.
- Arrival and departure of wakers Sukham does not affect Jnani who is awake of his Parmartika Ananda Svarupam.

### **III) Jivaha Vindati :**

- Moksha Jeevan Mukti here and now not after death – which is not Verifiable.

### **IV) Iha :**

- With all situations remaining same – Wife, Children with same Character, because of Atma Jnanam Sampooranam, I am Ok, You are Ok, All Ok.

### **V) Daivika :**

- Divine.

अहमपेतकं निजविभानकम् ।

महदिदंतपो रमणवागियम् ॥ ३० ॥

aham-apetakam nija-vibhānakam ।

mahad-idam-tapo ramaṇavāg-iyam ॥ 30 ॥

*This Self-enquiry, devoid of ego, is a great penance which is the revealer of the Self. This is the Self-realised Truth uttered by Sage Ramana. [Verse 30]*

- If you want to get Jnananda get qualification first, be deserving first.
- Such deserving student called Deivika – Gita chapter 16 – Deivi sampat.

#### a) Idam Mahatu Tapaha :

- Jivatma / Paramatma Aikya Jnana gives Mukti, Greatest Tapaha of life.

#### Sad Darshanam :

सिद्धस्य वित्तिः सत एव सिद्धिः  
स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।  
स्वप्नः प्रबुद्धस्य कथं नु सत्यः  
सति स्थितः किं पुनरेति मायाम् ॥ ३७ ॥

siddhasya vittih sata eva siddhih  
svapnopamanah khalu siddhayo.anyah ।  
svapnah prabuddhya katha m nu satya h  
sati sthitah kim punareti mayam ॥ 37 ॥

The only true attainment of a man of realisation is the awareness of the Infinite Reality. All the other powers (siddhis) are unreal like dreams. Will a person who has woken up from sleep take his dreams to be real? Even so, will a person established in the Reality ever come again to the life of Maya, the life of the world? [ Verse 37 ]

- All other siddhis perishable like Svapna.
- Greatest is Aikyam not Upavasa.

## **Gita – Chapter 4 :**

- Jnana Tapas greatest.

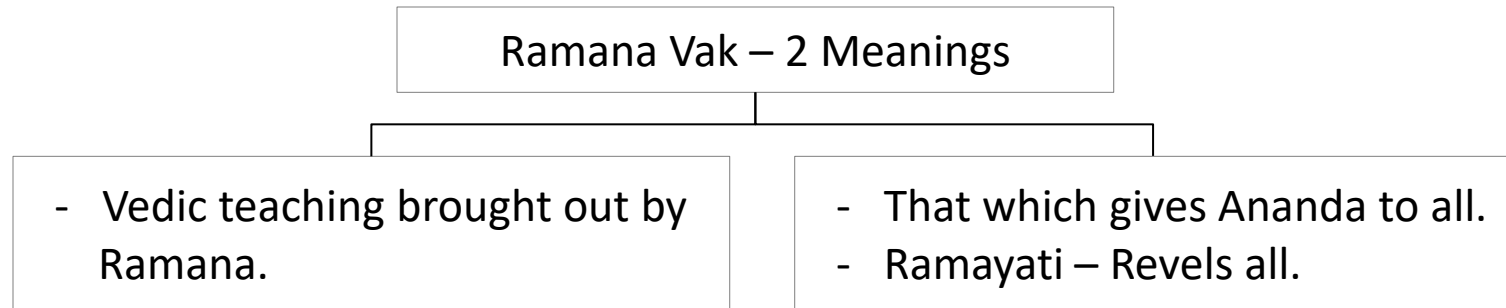
### **b) Nijam Vibhanakam :**

- Which reveals one's real Nature.
- Jnanam is revealer of Nijam, Atma, oneself, Higher Nature.

### **c) Aham Apetkam :**

- Which displaces Ahamkara.
- Hence Atma Prakashanam.

### **d) Ramana Vak :**



- One who revels in himself and gives Ananda to others is called Ramana.
- Every seeker has to follow Ramana Vak, teaching and get Mukti.
- “Who am I” enquiry alone not enough.
- Karma Yoga / Upasana Yoga / Japa, Dhyanam also required as preparatory steps.
- Follow Sadhanas, Become Deivika, Enquire, Know Yourself and become free is Ramanas Teaching in the text.



# **VIDEO DURATION**



## VIDEO DURATION

S. No.	Verse	Duration
(1)	Verse 1	0:20:35
(2)	Verse 2	0:10:18
(3)	Verse 3	0:12:34
(4)	Verse 4	0:22:02
(5)	Verse 5	0:10:39
(6)	Verse 6	0:17:56
(7)	Verse 7	0:09:35
(8)	Verse 8	0:06:31
(9)	Verse 9	0:14:38
(10)	Verse 10	0:16:01
(11)	Verse 11	0:10:22
(12)	Verse 12	0:05:06
(13)	Verse 13	0:08:49
(14)	Verse 14	0:02:50
(15)	Verse 15	0:07:13

S. No.	Verse	Duration
(16)	Verse 16	0:10:55
(17)	Verse 17	0:16:35
(18)	Verse 18	0:12:54
(19)	Verse 19	0:08:34
(20)	Verse 20	0:12:26
(21)	Verse 21	0:02:49
(22)	Verse 22	0:41:48
(23)	Verse 23	0:08:03
(24)	Verse 24	0:07:34
(25)	Verse 25	0:06:31
(26)	Verse 26	0:11:54
(27)	Verse 27	0:06:33
(28)	Verse 28	0:09:36
(29)	Verse 29	0:05:55
(30)	Verse 30	0:05:10
Total		05:42:26